The Nation.

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The Week.

The President has concluded to send a special envoy to Caracas to study the rights and wrongs of the asphalt claims on the spot. In a matter complex and involved in international recriminations, it is very important that the United States should be right. Naturally, Mr. Calhoun's investigations will touch chiefly the case of the Bermudez Company, whose asphalt deposits have been seized by the Venezuelan Government *pendente lite*. A side line of inquiry, but a fruitful one, will be a possible connection of the Bermudez Company with the recent Matos rebellion. But a close reading of the charter of the company would perhaps abridge this part of Mr. Calhoun's labors. If it should turn out that the company has by its organic deed cut itself off from other appeal than to the Venezuelan courts, then any activity in its behalf by our State Department would be impertinent and offensive. On this point Mr. Calhoun can doubtless inform himself without going to the tropics in the dog days; but if he follows up the whole asphalt matter, and incidentally collects what evidence comes his way about ex-Minister Loomis's commercial activities at Caracas, he will have enough to keep him reasonably in work.

On the same day when Mr. Roosevelt was assuring the Long Island doctors that the Panama Canal must and would be a great success, and affirming that snarling and criticism by good men or skulkers from the front would only lead to better and better plans, he was visited by two labor leaders on behalf of the eight-hour law. Mr. Gompers is quite certain that, even if the statute does not apply to Panama, the principle does, and should be lived up to. The President was, of course, most friendly to the labor men; indeed, he is the bosom friend of every laborer, black, white, or yellow; but he diplomatically had to withhold his decision in the case. The law would add such a very considerable sum to the cost of the canal that the President may well hesitate about granting this favor to the labor men. And if this one were given, where would Mr. Gompers and the others stop? Incidentally, Mr. Gompers wanted to know whether the President's recent orders in regard to the treatment of the educated Chinese entering our harbors meant a lowering of the bars before the coolies. Here the President was on safe ground: so long as the exclusion law is on the books, he can safely say that it will and must be enforced; at the same time there is nothing to prevent his holding the votes and sympathy of the Portland Chamber of Commerce by writing to it how earnestly he hopes to see a thorough overhauling of our Chinese relations by Congress at its next session.

The blameless Panamans are said to be delighted at the combination of Governor and Minister in Mr. Magoun, and evidently it is in the direction of simplicity that within a single cranium should reside our policy both in the Canal Strip and in the Republic of Panama. Thus, the Governor may consult the Minister with only such ceremony as self-respect exacts in a man's dealing with himself, and one may not doubt that a certain continuity of policy will result. On the other hand, one might hold that it is a severe test of human nature to play alternately the potentate and the mere agent. In the course of an evening stroll, Mr. Magoun, without warning of any sort, may stride into autocracy and again veer into subordination. Suppose some time when he returns from an inspection of the Strip he forgets that he has put off the Governor and resumed the Minister. This is a contingency which the liberty-loving Panamans must be prepared to face, and they should certainly provide Mr. Magoun with an official "flapper" to remind him which he is. But the complication possibly eludes so obvious an expedient. The city of Panama is, we believe, in the canal strip for canal purposes, but off it for all other concerns. That is, Mr. Magoun, when he contemplates "the ditch," appears to be Governor of the capital to which he is accredited as Minister, whereas when he turns from the flying dirt to the consideration of the President of Panama, he becomes Minister solely. Clearly, if Mr. Magoun should ever be guilty of confusion of thought or of mere absent-mindedness, the result might be serious for the braves of Gen. Huertas.

To commission Special Junior Ambassador Loomis "to make an investigation of the business methods of the various diplomatic posts of the United States in Europe," as President Roosevelt has done, is enough to make a Rough Rider's horse laugh. Loomis's own business methods have been only partly investigated, but enough was uncovered to make men hold their noses. Apparently, however, the President has not the faintest idea of the disgust with which the country received his exculpation of Loomis. He showers honors upon him as if his character were as white as the driven snow, when all that the people can see is the driven whitewash. It is said that the State Department wishes to devise means of keeping our representatives abroad better posted in the current American diplomacy. But this is the last thing that Loomis should think of stirring up. Our diplomatic agents might be set on seeking information about Loomis himself, and the result could only be to make his welcome cold, even though bearing the President's commission.

Secretary Bonaparte has given his predecessor, Paul Morton, a black eye in the matter of the Charleston navy-yard scandal. The facts are perfectly clear. Two young civil engineers, W. G. Walker and F. R. Harris, made it very uncomfortable for the New York Continental Jewel Filtration Company by insisting that its work at the navy yard be up to the contract standard. Secretary Bonaparte is satisfied that the company finally went to work to secure the removal, through political influence, of these vigilant inspectors, apparently taking the ground—with many another contractor—that Government work may be just what you please to make it. When the political influence reached that master of railroad rebates, Paul Morton, he at once acquiesced in the company's wishes and issued an order removing Lieuts. Harris and Walker from their posts and transferring them elsewhere. Mr. Morton thus served notice on the entire navy that, when it came to standing by honest inspectors or easy-going contractors, the latter had the support of the Department. Secretary Bonaparte at once perceived what a demoralizing effect upon the whole navy this action would have, and has now promptly reversed it in an opinion which should make Paul Morton hang his head, and President Roosevelt wish that he had not been so hasty in adjusting wings and a halo to his beloved, but not regretted, ex-Secretary of the Navy.

If the new Secretary of State shall use as vigorously descriptive language in his state papers as he did on Tuesday in advising Mayor Weaver of Philadelphia to prosecute the ring rascals, the country is in for some rare reading. To speak of the Philade phia rottenness as a "stain which a corrupt and criminal combination masquerading under the name of Republicans has put upon her," is to use words which fit the case precisely. It must have required some courage, too, when Mr. Root reflected that Matthew Quay, whom, at his death, the President called a loyal friend, and Boies Penrose, the present United States Senator from Philadelphia, whom Mr.

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Roosevelt consults on all matters Pennsylvanian, were more responsible for Philadelphia's degradation than any one else. In all this moral uprising, Penrose has been shielding Durham and his kind; his office has been their headquarters, his advice at their service. Towards the cause of decency he has been dumb or hostile, and all the while his adherence to Durham has been used to make the machine's tools believe the national Administration is on the side of the ring. This is no longer possible now. The prompt arrest of Durham and his accomplices, paralyzing as it will be to the politicians, will have no greater effect than Mr. Root's denunciation, his excommunication of them on behalf of the national leaders of their party, and his desire that they be given up to the law even though the regular prosecuting authorities refuse to do their duty.

President Hadley was the inventor of the ostracism cure for corrupt plutocrats, and the epigram has come home to roost in the genial presence of Senator Depew on the Yale Corporation. To be sure, Mr. Hadley has subsequently explained that ostracism is to be applied considerately—one must not always affront the Greeks of modern finance when they bring gifts; but, in view of Dr. Depew's transactions with the Equitable, recently exposed in the testimony which Superintendent Hendricks collected but did not publish, the junior Senator from New York appears to offer the broadest kind of a mark for academic disapproval. As a borrower from the society of which he was both director and legal counsel, he displays, let us say, a carelessness in money matters about as tall as the Chapel Street elms and as broad as the Yale campus. Moreover, as an offender against good sporting ethics, Dr. Depew deserves the thoughtful scrutiny of all Yale men who are solicitous of the honor of their alma mater. No Yale man of our acquaintance loves a welcher, and the borrower who verbally makes himself responsible for a loan and later observes that so informal a promise is without legal weight, comes pretty near the definition of a welcher. On many grounds, Depew's only possible future function at Yale should be that of a shrinking and silent alumnus.

The quarrel between that Sir Lucius O'Trigger of Massachusetts Republican politics, Mr. Eugene N. Foss, and Lieut.-Gov. Guild, the party's avowed candidate for Governor, will bear some explaining. Mr. Foss, who has added to the sin of a firm belief in the principle of reciprocity, the heresy of doubting the divine inspiration of all our tariff schedules, has demanded that Gen. Guild renounce the endorsement of the Home Market Club, which he received a few days ago. He has quoted Gen. Guild's own words, written so recently as April of this year, to show that the Lieutenant-Governor and the Home Market Club can never agree. "Gen. Guild," says Mr. Foss, "has leaped away over the Home Market Club bars by stating flatly that the test of protection should be, not, 'Is a duty demanded?' but, 'Is a duty needed?'" Thereupon the reciprocity champion asks how it is possible for the Home Market Club's secretary, Col. Clarke, to say, in an interview on the Governorship situation, that he did not "believe Gen. Guild's ideas on reciprocity are very different from those held by the Club," or to add: "I don't believe he [Gen. Guild] would be willing to sacrifice one industry for the sake of another. Anyway, as Governor he will have no chance to do it." The progressive Guild of April, thinks Mr. Foss, has been tamed, and it may be necessary, in order to give independent Republicans a chance to express themselves, to enter the race for Governor himself. Meanwhile, Gen. Guild maintains an eloquent silence, and the Douglas Democracy is correspondingly cheered.

It is safe to say that if such testimony as that in favor of Justice Hooker which was given on Thursday by his fellow judges of the Supreme Court, had been offered in a case coming before any of them, or Hooker himself, it would have been ruled out as irrelevant. The issue which the Legislature has to try is not whether Justice Hooker impressed Justice Miller as "fearless, conscientious, and able," or whether Justice Gaynor thinks him "a fine judge and a fine man," but whether he was guilty of certain specified acts. If he was, he should be removed from the bench, notwithstanding the fact that his brother Hirschberg things he has "adequate legal capacity," and that Justice Jenks holds him, "so far as I have seen, entirely honest in his conclusions." All this is as little to the point as is the opinion of that great legal luminary which emits the light reflected from the effulgent Odell—we mean the Newburgh *News*—that the Legislature is bound to declare Hooker's ermine to be without spot or blemish.

The action of the Executive Committee of the Western Union directors in ordering that racing news must hereafter be transmitted only from one regular office to another is a step forward. At the same time it is a confession that the reforms of a year ago were not thoroughgoing. The racing public has still had before it the spectacle of a special operator sending from a special instrument news of value only to gamblers in this city and elsewhere, and the City Club and the Goddard Society must be pardoned if they continue to be skeptical so long as the Western Union retains in its employ the very men who supervised the illegal service, entered into an illegal arrangement with Capt. Goddard himself, and were habitually associated with the gamblers in order to do business with them. While this state of affairs continues, there must remain considerable question whether the Western Union directors are thoroughly supervising their business, and whether their president is wholly aware of what is going on within its own building. So much is clear: if the Western Union seeks to justify itself on the ground that it is the victim of wire-tappers and conscienceless persons who steal its news and telephone messages, the answer is that it is bound to safeguard racing news precisely as it does the business given it by the public.

In Indianapolis has arisen again the question of the obligation of a voter who takes part in a direct primary to support the candidates there nominated. The Republicans, a fortnight ago, adopted the direct-nomination plan in place of a city convention, and ex-Mayor Bookwalter was successful by a small plurality in a count that presented some suspicious features, inasmuch as more Republicans were recorded in the primary than were previously supposed to exist in the whole city. Mr. Bookwalter received a decisive defeat when he sought reëlection three years ago, and presumably the Republicans who voted against him this time entertained the same objections to him as a majority of all the voters had then. Yet his followers are now vehement in insisting that, having been defeated within the lines of their own party, the anti-Bookwalter men are under the strongest moral obligation to support him at the polls. The answer to this is that the direct primary has changed the ordinary voter from a mere endorser of nominations made theoretically by his representatives, practically perhaps by a boss, to the status of a convention delegate. Now dissatisfied convention delegates have not only never relinquished the right to bolt, they have usually taken the lead in any dissenting movement from the party. Experience has sometimes seemed to bear out the paradox that American voters are more disposed to oppose a ticket which they had a hand in making than one imposed upon them by sheer party authority.

By a decision of the United States Circuit Court, the agreement made by a group of the more prominent publishers not to sell books to retailers who cut the "net price," is declared an unlawful combination; and the attempt to enjoin the

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corporation of Macy & Co. from selling below the concerted price is declared to be an attempt to force an agreement unlawful in itself upon those who are not even parties thereto. This decision, which seems likely to be confirmed even if an appeal is taken, pretty well annuls the famous compact to maintain a level retail price for all copyright books. First the attempt to cut off the supplies of the bargain-counter places failed; now an injunction is refused in terms attacking the publishers' agreement itself. We can see that the publishing houses which are concerned in the decision had a real grievance, having suffered from the general "dumping" of books as a kind of advertising feature of department stores. It is evident that they thought they were working towards a desirable comity of the trade. Something may be said, also, for the desirability of safeguarding the old-fashioned bookstore from the competition of the new-style book shambles. But these were all more or less sentimental considerations, and not the subject of legal remedy. Publishers cannot hope to escape either the pains of competition or the penalties of combination in restraint of trade, and the old-fashioned bookshop has to suffer the test of other small business. So far as it represents markedly superior intelligence and taste it will continue to find a place in the sun.

One of our contemporaries raises the question whether, after all, the Fourth of July is more dangerous than other days of the year. It suggests that, while a very great number of persons usually engaged in safe vocations or in school spend that day playing with high explosives, this is partly compensated for by the workers in extra-hazardous employments who have a day off. It is not possible to determine this point with absolute accuracy, but some data are available that bear upon it. The census of 1900 gave the total number of deaths in the United States for that year as 1,039,094. But most of these are classified under special heads, ranging from measles to old age, which would not be affected by the Independence Day celebration. The deaths from "all other causes" number 258,166, which must include both the fatal accidents in dangerous trades and the Fourth of July mortality. This averages about 707 per day, Sundays and holidays included. The Chicago *Tribune*, which makes a speciality of such statistics, after waiting due time for tetanus cases to develop, put the death roll traceable to last year's celebration at 468. The figures for this year are larger than those for the corresponding date last year. In either case there must be many unrecorded. We thus have about seven-tenths of an average day's miscellaneous death-roll directly accounted for by fatalities peculiar to Independence Day. Since railroad and steamboat accidents, homicides, suicides, hunting and fishing mishaps, and all the host of similar calamities not only continue, but are probably more frequent than usual on this holiday, it seems clear that the day's bad eminence is deserved.

Mr. Peary seems to have proved that the brave, besides deserving the fair, can find the way to the pockets of our millionaires, and no one will begrudge him his good fortune. He has been a model explorer, modest, scientific, humane, and courageous, and he thoroughly deserves his success in getting the ship and the means for what ought to be a successful dash for the Pole. No vessel which has entered the Polar Seas has been better equipped, and none has had a commander of more varied Arctic experience. And if anything else is needed to achieve success, it is furnished by his naming his vessel the *Roosevelt*. The elements themselves will now give way. Seriously, the best thing about Mr. Peary is that, while anxious to reach the Pole first for reasons of national vanity, his is at heart a scientific quest meant to enrich human knowledge. When one thinks of some of the aimless, ill-judged, and improperly led expeditions now floating around the Arctic, it is a pleasure indeed to wish Mr. Peary and his *Roosevelt* well, as the leading geographers and scientists the world over are doing. At the same time, we sincerely hope his experiment will be the last by sea. The advent of the dirigible balloon is near enough to make us ready to be patient with our ignorance till the problem of the Pole is attacked from the air.

The auguries of peace in the East are distinctly brightened by the substitution of Witte for Muravieff as Russian plenipotentiary. It is not simply that the former has openly declared the folly of the war with Japan. He is a man of peace because he is, primarily, a man of finance and commerce. Just as M. Rouvier, with his financial training strong upon him, started back aghast at the thought of war with Germany, to the edge of which Delcassé had brought France, so Witte, if he had been in power, would doubtless have found a way to satisfy Japan and avoid a war which has put back Russia, financially and commercially, at least a generation. A skilled financier is the last man to be taken in by the transparent fallacy that "war is good for trade." As Witte can see that the war has already thrown down a large part of the commercial edifice which he was largely instrumental in erecting, he may be counted upon to do his utmost to prevent the conflict from going on needlessly and entailing absolute ruin.

M. Delcassé's interview in the *Gaulois* displays strikingly the defects of temper which brought his remarkable career to an inglorious close. He repeats his belief that the German intervention in Morocco was merely a bluff, which, if it were, he should not say; and he discusses with appalling frankness the chances of a naval war between Germany and allied France and England. It is evident that his mind was not upon a diplomatic settlement of the dispute, but upon humiliating Germany, to effect which he was ready to go to the point of war. It is clear also that his mind was not even on France, but on certain large visions of a new European balance. He was willing to ignore the frightful sacrifice France must make on land for success on the sea. A man in this mood may be competent to write a treatise on sea power; he certainly is not in a mental condition to conduct the foreign affairs of a nation that desires peace. In short, M. Delcassé had indulged in Russophilism and then Teutophobia to a dangerous degree, and there was nothing to do but to substitute a cooler head at the Quai d'Orsay. That after M. Rouvier has, by a rather nominal concession, knit up the breach with Germany, M. Delcassé should improve the occasion by using rash words, only emphasizes his discomfiture. It is a curious and inexplicable matter that one of the greatest diplomats of our times should so signally lack the capacity for enduring adversity.

One might wish that King Oscar had complied with the request of the Storthing and nominated one of his sons to the crown of Norway, but this would have required an almost superhuman magnanimity; in fact, it is doubtful if the request was made on any other than a complimentary basis. Failing a Norwegian King of the house of Bernadotte, the suggestion of Prince Charles of Denmark is attractive. It would be a pity if a Scandinavian throne should fall to any of the miscellaneous minor royalties of Europe. With a king of Danish stock, Norway would resume an historic affiliation, and, obtaining the fullest confirmation of her independent status, would be free to enter a Scandinavian alliance. This, in case of a break-up in Russia, would probably include the Grand Duchies of Finland. But, waiving such speculative considerations, it is highly desirable that the uncertainty in Norway should be ended, and, in order to facilitate a Scandinavian compact, a liberal monarchy would be preferable to a Norse republic. From many points of view it is likely, then, that Prince Charles will be chosen. It is improbable that King Oscar of Sweden, who has given a magnificent example of philosophy and practical wisdom in the entire difficulty, will now oppose so excellent a consummation.

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THE STATE AND INSURANCE.

Counsels are, as usual, divided on the question of what action the State should take in connection with the Equitable scandals. As usual, too, the politicians are ready to play their tricks. Apparently, Mr. Odell thinks to restore both his moral and his political prestige, and incidentally do Gov. Higgins a mischief, by insisting that the Legislature step in to cure all the ills of insurance companies. There is the customary confusion and working at cross-purposes, and, rising above all, a great clamor that something be done.

One point ought to be kept clear—the difference between investigation and legislation. We think that the Governor is quite right in opposing any new insurance legislation at present. We are not yet ready for that. It will have to come in time; but more light, more deliberation, more careful study of possibilities and consequences, must first be had. To urge the enactment of fresh statutes in the present extra session would be folly. No good could come of hasty legislation, and it might do the great harm of preventing well-considered action later on. The intricate problems connected with the safeguarding of insurance are the last things to be submitted to the perspiring legislators in a July session at Albany.

It is, however, another question whether an investigating committee should not be appointed at once. While there are some obstacles to such a course, the arguments for it are strong. The proceedings of a joint committee of the Legislature would have to be public. There could be no more of the mysterious and secret hearings such as, in the event, have done so much to discredit Superintendent Hendricks's inquiry. If ever there was a case for publicity, the Equitable's affairs constitute one. Compulsory publishing of itemized accounts would alone have made some of the Hyde milking of the company impossible. As the situation stands to-day, there is no salvation except in making a clean breast. That was not enforced by the Insurance Department; it could be by a legislative committee. Witnesses would have to answer full in the public hearing, or else plead that to reply to questions would incriminate them.

Much more important than this, an investigation by the Legislature could be made more complete and drastic than that of the Insurance Department. The net of a legislative subpœna would catch many a fish that slipped away from Superintendent Hendricks. For example, Mr. Harriman could be called and made to produce that syndicate agreement which, Mr. Hyde testified, he refused to give to that much-wronged gentleman. Mr. Ryan could be summoned, and would doubtless hail the opportunity to explain minutely his intentions regarding the Equitable stock of which he holds the controlling interest, but concerning which his benevolent plans have not been precisely stated. It might even be desirable to give Mr. Root a chance to detail the work he did for the Equitable in 1901 and 1902, when Secretary of War, and for which he was paid, in the former year $10,000, and in the latter $25,000.

Quite apart from such personal trails, which a committee might follow to advantage, there are questions affecting the practical management and the investment of funds of insurance companies, upon which an investigation should threw needed light. How else, in fact, are we to prepare for the corrective legislation that is needed? To thresh out the whole matter by a committee inquiry would be of more direct value than any amount of debating at Albany. What is to be the law affecting directors? Is the present statute, which, literally interpreted, would shut out the most competent directors, to be relaxed or made even more rigid? What regulation of investments by insurance companies is the State to undertake? Do we need fresh enactments to prevent an Insurance Trust, or such financial control of several companies as will enable their vast assets to be used in gigantic railroad speculations? These are but a few of the topics to which an investigating committee might address itself.

We are not of those who credit "the State" with supernatural wisdom. To be informed that a business is "regulated by the States" does not of itself carry conviction to our minds that it is well regulated. The lamentable failure of the Insurance Departments of New York and other States to discover the Equitable crookedness, though they solemnly made successive examinations, is not a powerful argument for extending State functions of that kind. Integrity is a better bulwark than the most stringent statute. Dishonest men who evade one set of legal requirements will manage to get around or secretly violate the new ones. If the business and financial world is infected by a spirit of unscrupulous over-reaching and by morals which admit no test but the goldsmith's scales, it certainly cannot be exorcised by an enactment of the Legislature. Still, it is plain that the State may rightly be asked to do much. Besides prosecuting and punishing criminal financiers, it can lay their entire proceedings bare. A legislative committee can throw its searchlight upon the dark corners of the Equitable iniquity, bringing out what yet remains in the shadow, and perhaps lay the foundation for further criminal processes. Moreover, it can draw out the best legal and financial opinion as to those remedies which it is within the power of the State to apply. Instead, then, of letting everything go over till next January, simply because no wise legislation can be had till then, we should be glad to see an investigating committee soon put to work. It would at least keep public interest alive, showing the people that they do well to continue being angry, and so prevent that consummation which in some quarters appears to be devoutly wished for—a forgetting of the whole scandal, and a quiet settling down as before.

IS GRAFT THE RULE?

President James J. Hill, when asked recently if he thought the recent disclosures of rottenness in the Equitable and other corporations indicated "a low moral tone in commercial circles," took refuge in a proverb: "Water cannot rise higher than its source." What truth Mr. Hill intended to convey, must be looked for at the bottom of his well. The question put to him, however, is one which thoughtful and honest men are asking themselves all over the land. Is it true that "they all do it"? Are those cynical apologists for the Equitable infamies right who contend that Hyde and Alexander and Depew were only doing what other men in similar positions are doing all the time—the only difference being that the latter are too wise to fail out and permit the truth to come to light? Is graft the rule in American business?

That it is at least much more prevalent than they have been ready to admit, we think the most wall-eyed optimists must now concede. The probe has turned up too much too easily. What yet lies beneath we may suspiciously exaggerate, but there must be a great deal. Eminent criminals usually reflect only in a heightened degree the evil spirit of their day and community. When case after case of graft leaps to the light, we cannot be blamed for inferring that there are many others undiscovered. Nor can we blame foreigners for drawing the most damaging conclusions. It is probably the truth today that the United States is regarded abroad as crowding Turkey and Russia hard for the championship in corruption. At all events, Japan is now entitled to smile at the homilies which we have directed at her on the need of a higher commercial morality!

But, while we will not deny that the evidence of the existence among us of business dishonesty on a fearful scale is strong, we do not believe that it is so universally pervasive as some in their haste have alleged. The secret commission, the betrayed trust, the "rake-off," the doctored records, the "divvy" among financiers very much in the spirit of that of successful burglars, the buying of business, the "legal expenses" which cover a multitude of sins—all are too common, beyond a doubt, and terribly demoralizing, yet they cannot absolutely honeycomb the commer-

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cial world. We say this, not out of dogged optimism, nor from a comfortable but delusive conviction that such things simply cannot be in this country, but because we do not, in fact, see commerce and banking fall into a decayed heap at our feet. It was Dr. Johnson, we believe, who said that the devils themselves could not all lie to each other and cheat each other, for, if they did, "hell could not subsist." So we maintain that graft cannot taint absolutely all American business, for, if it did, business could not go on. There must be enough good faith and fidelity and spurning of bribes and hatred of thieving to make, on the whole, a balance on the side of business morality, else business could not longer subsist.

But, to go back to the question submited to Mr. Hill, commercial morality may be low without being fatally debased. And it is our business to look the hard facts in the face, not saying piteously, as Carlyle said certain people do to unpleasant truth, "Thou art not that way, but this way." For one thing, we are bound to admit that corrupt politics has too much had its root in private corruption. Grafting is not first learned in the public business. The opportunities there may be greater, and detection more difficult; but the spirit of getting rich quick at the expense of others and in defiance of the rules of morality, is not confined to the departments at Albany or Washington. In this sense, too, people have the kind of government they deserve. And it is unfortunately true that political reformers are to be deprived hereafter of one argument that they have used. They have urged that "business methods" be applied to politics. But imagine the sneer with which spoilsmen will now ask, "Do you mean Equitable methods?" This, however, simply makes the need of reform broader and deeper. We have got to make business men honest before politicians will be honest; to see to it that the fountain is cleansed before we expect the water to be sweet.

People speak of the "deplorable revelations," but we must be careful what we deplore. That the facts exist is lamentable, but their disclosure is nothing to groan over. It is rather a thing to be hailed. Let us know the worst. Let the diseased bones be laid bare and made ready for scraping. If some great reputations are nothing but whited sepulchres, give the country a sight of the foulness within. If the death's-head of dishonest greed has all the while been a guest at our boasted banquet of "prosperity," it is well, and only well, to let the people have a good look at its grinning jaws. Anything is better than lying complacently asleep in a fool's paradise. These revelations of unsuspected scoundrelism are searching the foundations of our national character. If there are enough men among us who can first give the answer of a good conscience that they are not condemning in others what they allow in themselves, and will then arm themselves with scourges for the backs of offenders high or low, in office or in private life, we shall succeed in putting to flight the army of grafters, and, having recovered our own self-respect, may win back again the respect of the civilized world.

PENNSYLVANIA'S STATE CONSTABULARY.

The Legislature of Pennsylvania, at its last session, passed a law which should be of great interest to the entire country, since it creates a mounted State constabulary for the purpose of preserving peace and order in the rural districts of that commonwealth. State policemen there have been before, notably in Massachusetts, where, however, the system failed. There, the force was not mounted, resembled in its organization that of the cities, and was mainly designed to overcome the negligence and corruption of the local police, particularly with reference to enforcement of the liquor laws. Closely analogous to the new Pennsylvania constabulary are the Texas Rangers, who have performed remarkable service in preventing local disorders, in policing districts laid waste by flood or fire, in running down bandits, as in the Garcia raids of 1891, and in patrolling the Mexican border. Of their value to the State there has never been any doubt.

Pennsylvania as a State has peculiar police problems, not merely because it contains large and wild mountain tracts, but because of the labor problems connected with its vast iron and coal industries. As a result of the great strikes of the past fifteen years, the State has paid enormous bills to its National Guard, which has done more field service by far than the troops of any half-dozen other States. For a time its militia spent almost every other summer in camp. Their work, rather faulty in some respects, during the coal strike of 1902 will be readily recalled. These conditions, with the notorious lawlessness in certain counties, might of themselves have suggested a mounted State police of sufficient size and mobility to control a strike outbreak, at least during its incipiency. But the chief motive behind the Pennsylvania departure is a different and perhaps a less creditable one. Ever since the coal strike there has been very considerable feeling, particularly among the labor unions, against the coal and iron police, a semi-public body supported by the great companies simply because the State had no constabulary, and the local communities were too poor or too inefficiently organized to do their own policing of the masses of foreigners within their boundaries. Much of this feeling is to be condemned—indeed, there were many cases of shocking maltreatment of coal and iron policemen by the strikers; on the other hand, there may well have been unnecessary retaliations on the part of the police. At best such a system is a makeshift, certain to lead to dissatisfaction and trouble. Hence the new constabulary law states distinctly that the men are intended, besides acting as forest, fire, game, and fish wardens, "as far as possible to take the place of the police now appointed at the request of the various corporations."

It is, of course, impossible that this should be done immediately, for the law carries with it an appropriation of only $425,000, and prescribes that there shall for the present be only four troops, comprising each a captain, a lieutenant, nve sergeants, and fifty men, or a total, with the attachés of the Superintendent of State Police and his deputy, of about 230 men—obviously too small a body to be other than experimental. The Superintendent is to receive a salary of $3,000, his deputy $2,000, each captain $1,500, and each lieutenant $1,200. Sergeants are to be paid $1,000, and privates $720 a year, and no one is to be appointed to the force until he has passed a physical and mental examination, based upon the police standards of Philadelphia, in addition to which the candidate must be of good moral character, able to ride, and between the ages of twenty-one and forty years. It is a happy augury for the efficiency of this new body that Gov. Pennypacker has appointed as Superintendent Capt. John C. Groome, for years an officer of the historic Philadelphia City Cavalry, a man of means and position, who may be expected to be impervious to political influences. His headquarters are to be in Harrisburg, and he has already announced that he aims to make his little battalion as efficient in its way as the Canadian Mounted Police, which is certainly an admirable model.

If this experiment is successful, as there is every reason to believe it will be, Pennsylvania's action should be imitated by many other States, particularly in the South. One need not recall that Italy and Spain suppressed brigandage and lawlessness by their rural constabularies to see that a system of mounted police is precisely what the South and West need, particularly to suppress lynchings and assaults upon the person in the unpoliced country districts. The sheriff's posse is little fitted to deal with modern conditions, and, in the South, at least, the militia has too often, as at Statesboro, shown itself a weak reed to lean upon. Militarily inclined as the South is in many respects, its militia is small and poorly officered, and has few opportunities for drill and discipline. Some of the money spent on it could well be devoted to a system of patrols for country roads, which, if directed by the proper men—West Pointers, for instance—

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would soon pay for itself in increased security, better conditions for rural business, and a decreased expense for the pursuit and confinement of criminals. Being a State force, such a body would be far less subject to local influences than a militia company, for instance; and whenever a Southern Governor really wanted to punish lynchers, he would have a force which would not only fire on a mob, but would run its members to earth as well. Even in New York there could be found plenty of use for such a constabulary, if only to act as a check upon the State officials charged with such duties as those of maintaining order and enforcing the laws relating to the sale of liquor. What Pennsylvania is attempting on such a small scale is a recognized institution in most European countries, and is nowhere more efficient than in Egypt. It is truly singular that the experiment has so long been delayed.

THE PALATE VS. THE EYE.

The story is told that some years ago a Pacific Coast salmon packer learned that there was an excellent market for canned fish among the negroes of the Gulf States, and undertook to secure a share of this trade for his own product. An experienced salesman was therefore sent to Louisiana. He, on finding that canned codfish was the staple, saw an easy task ahead of him. He explained to the shop-keepers how much richer and more toothsome his salmon was, and they accordingly laid in a stock and recommended the goods to their customers. But it appeared that the codfish with which those same customers were familiar had the habit of turning rusty when old. Red flesh had with them come to mean unfitness for food. The buyers opened the cans, found the contents red, threw them away, and refused to buy any more. The skilful salesman's further efforts were unavailing. But there is taken among the high-grade salmon an inferior fish known as "dog salmon," which the canners had previously thrown away. Its flesh is coarse and fat, but it is white, and, what is more, stays white indefinitely in the can. So the canner, whose first attempt had failed, began to put up "dog salmon" for this same trade. He labelled his goods, "Warranted not to turn red with age," and was rewarded by well-deserved success in the places which would have none of his high-grade wares.

Whether this story is actually true or not, there is a very important moral in it. It is that there is no use trying to make people eat anything that does not conform to their ideas of what viands should be. A Government pamphlet on "Consumers' Fancies," emanating from the omniscient Department of Agriculture, and credited to George K. Holmes, chief of the Division of Foreign Markets in the Bureau of Statistics, eloquently enforces this lesson. Here are rapidly run over most of the commoner whims relating to the appearance of articles for the table. Thus, brown eggs sell for a higher price than pure white ones in Boston, while New York and San Francisco prefer the white; butter colored to suit Chicago's taste would be too pale for that of Washington, and not nearly dark enough for New Orleans. And, in a long list of the most familiar articles, the consumer demands a color or appearance which, not only is no indication of quality, but is actually absent in the pure natural product. Catsup made from tomatoes is not a vivid red, and must be made so, in very many cases, by dyeing. Cider as it drips from the modern mill is almost colorless, but the buyer, remembering that the old-time cider and vinegar were brown, demands that the new wear the same color. The maker meets the demand with caramel. Whiskey is in similar case. As it comes from the still it is white, and the darker color results only after it has been stored in a charred barrel. This tone can be given to white or undercolored whiskey by means of burnt sugar. Prunes are dipped in glycerine and logwood, walnuts bleached with sulphite, because people believe that they ought to look as nature never intended they should. Obviously, the refusal of the public to buy the "real thing" just as it comes is the greatest imaginable incentive to adulteration and fraud.

But short of these actually fraudulent practices, the unreasoning preferences of the consumer work to his own detriment. Take the single example of fruits. In none of the homelier departments of life, perhaps, is there so much bewailing of the good old days. The apple, peach, plum, pear, cherry of our forefathers has been succeeded by an insipid pulp. Yet the cause for this, or at least one of the important causes, can be readily traced. Look, for instance, at the system of marking which prevailed at the Louisiana Purchase Exposition. In judging apples, 15 points were given to size, 15 to color, 15 to form, 20 to freedom from blemishes, and only 15 to taste. In peaches, 25 points were counted for quality to 75 for appearance; in pears and plums the same. The quality of cherries counts for 20 points, though the mere item of "stems" is worth 15. In the scoring of grapes, again, 80 per cent. is on qualities that appeal to the eye, to only 20 that concern the palate. The fruit-grower rightly values the awards made at a world's fair, or even a horticultural show, or a county fair. To say that such and such a variety of fruit had taken first prize would generally be regarded as the highest recommendation. Yet if our markets are filled with showy but tasteless fruit, the reason is not hidden.

The talk about Mr. Burbank's seedless apple is in point here. As soon as this discovery—or, rather, rediscovery—became known, people caught at it with enthusiasm. They cracked jokes on the "Ain't goin' to be no core" order; they promptly predicted the complete disappearance of the apple with seeds; they wondered how soon the seedless sort would become cheap enough to buy; they organized companies to raise it, and sold stock to the unwary. The only thing they did not do was to inquire what the new fruit tasted like.

The conclusion is inevitable, moreover, that as city life becomes the lot of an increasing number, and our population gets farther from the soil, this ignorance of an insistence on qualities properly unimportant will be heightened rather than otherwise. Starting from our days of dietetic simplicity and virtue, the proper and logical course should have been to insist on keeping up absolutely the flavor and wholesomeness of every product, while encouraging such efforts at attractiveness as caused no deterioration in the other line. As things have turned out, our only hope seems to be in in praying for such improvements in flavor and wholesomeness as will not interfere with the all-essential externals.

THE CRISIS OF INDUSTRIAL ARBITRATION.

SYDNEY, June 19, 1905.

If Dr. Victor S. Clark, whom President Roosevelt last year commissioned to report on the working of industrial arbitration in New Zealand, had continued his voyage to Sydney on the steamer that brought him from San Francisco, he would have found in the neighboring State of New South Wales a system in active operation that would have challenged a still closer scrutiny. He would have found being administered a statute in which the characteristic principles of the New Zealand act are unflinchingly carried to their logical issues. He would have seen a court where the president, with remarkable perspicacity, has still further developed those principles by his decisions, and has aimed at building up a code of industrial law as Lord Mansfield built up a code of commercial law; and where two lay assessors have shown equal independence and acumen in asserting the rights of the employers and the claims of the employed. He would also have observed the court daily assailed by a running fire of destructive criticism that left no single feature of the act unscathed.

Had he visited Australia a year later, he would have witnessed a very different state of things. He would have found the whole imposing structure of State industrial arbitration in ruins. At the end of the term of three years for which he was appointed, the president has refused to enter on another term. His reasons for taking this are no mystery. The profession he belongs to is all but unanimous against the act. The chief justice has denounced it as an invasion of the liberty of the subject. The Court of Appeal in the State and the High Court of the Commonwealth have taken a

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vindictive pleasure in reversing the judge's most characteristic decisions. The society that he moves in is savagely contemptuous. The press is implacably hostile. To continue in office would be to sacrifice his peace of mind. But that is not all, nor the worst. The statute requires that the president of the court shall be chosen from the judges of the Supreme Court. But no judge of the Supreme Court can be induced to accept the invidious position. Nor can a judge be appointed *ad hoc*. Fourteen years ago, after a colonial escapade, the Privy Council decided that no new judgeship could be constitutionally created till the Legislature had voted a salary for it. There is, therefore, no loophole in that direction. The court, as the president admits, is "in a state of suspended animation." It no longer sits. The men cannot strike, for that is now an indictable offence; the masters dare not lock out, for that also is a misdemeanor; and neither can appeal to a court that has virtually ceased to exist. We are reminded of an English parallel. Forgetting the existence of Mr. Goschen, Lord Randolph Churchill rashly imagined that, by merely resigning his office, he could bring the Salisbury Ministry to its knees. Using the same simple but (this time) effectual procedure, Mr. Justice Cohen has undesigningly brought industrial arbitration to a deadlock.

To what is it owing that the favorable auguries that attended the inception of the system have been mocked and the sanguine forecasts of its success have turned to disappointment? To one thing exclusively. It has been perverted from its original purpose of being a method of conciliation in industrial crises, and converted into an instrument for the minute and detailed regulation of all the industries in the colony or State. The design of the New Zealand or mother statute we know on authority. In 1894 the author of the bill asked the House of Representatives to legislate in order "to prevent that class of labor disputes which cause loss or danger to the community—loss to those concerned, and danger inasmuch as they may arrest the processes of industry." The act came into force in the following year. Three years only of its operation sufficed to open the lawmaker's eyes. In 1898 he wrote that the act was in danger of being ridden to death. Three years more passed away, and the head of the Ministry that carried the bill was aroused to mingled anger and alarm by the avalanche of litigation that it had brought down on the colony. He made a strong protest against the continual summoning of employers. Repeating the words of his own Minister of Labor, he said that the men were riding the act to death. They were keeping the community in constant turmoil. A stop, he sternly intimated, would have to be put to the incessant litigation, or it would disgust both masters and men, and excite a revulsion of public opinion. One after another, in New Zealand as in New South Wales, every industry in the colony has got up an "industrial dispute" and presented a case on which the court is bound to adjudicate. A court that was expected to sit only in emergencies is kept perambulating the colony, and deciding suits from one end of it to the other. It was created to redress only such intolerable grievances as would have led to a ruinous strike or a dangerous lockout, and it has been insensibly dragged into regulating all the conditions of every industry. Initiated as a system of industrial arbitration, it has been distorted into a system of State industrial regulation. The reader of the official reports is astonished to see page after page filled with minute prescriptions, relating to wages, time, apprentices, conditions of labor, and modes of work, drawn up by a judge, an employer, and a workman, of whom the lawyer might not be the most ignorant of the particular industry. No more pungent example could be given of the truth, first enunciated by Machiavelli and reiterated almost to wearisomeness by Spencer, that the course political innovations will take cannot be foreseen or their effects measured in advance.

The means have been as much perverted as the end. The author of the New Zealand act expressed the belief that the voluntary institutions it sanctioned or created would suffice for settling the great majority of industrial disputes. This is clearly the ideal to be aimed at, but it has never been even temporarily realized. After maintaining a struggling existence for seven years, the New Zealand boards of conciliation were practically superseded in 1902 by an amending act permitting suits to be carried straight to the court of arbitration. In none of the Australian States have the boards been brought into existence. Conciliation has disappeared from the system, or has never been introduced into it. Industrial agreements remain. They are the bequest of the motherland to her colonial offspring. The greatest industries in England are now governed by a method of collective bargaining that regulates their conditions down to the minutest particular. They would realize the individualist's ideal if they were provided with that legal sanction which an influential minority of the royal commission on labor recommended some years ago. It is provided by the New Zealand and the Australian acts. These statutes confer on industrial unions the power to make collective agreements. A union of employers and a union of workers may form compacts for a period not exceeding three years that shall be binding in law and enforced like a decision of the court. Masters and men meet in conference, and their agreements "are arrived at after prolonged discussion on the give-and-take principle." Once they are arrived at, the court shows the utmost unwillingness to disturb them, conscious of its inability to appreciate the succession of compromises that led up to them. Unfortunately, the conclusion of an agreement is an exception and the hearing of a dispute the rule. In New South Wales only eighteen agreements were filed in about as many months, while forty-six disputes were set down for hearing.

How far from conciliation or the amicable settlement of differences are the thoughts of the labor leaders appears from the battle that rages around the cornerstone of the statute—the so-called preference to unionists. The controversy first broke out in New Zealand, where the judge of the court of arbitration ruled that, in employing or dismissing workmen, an employer must prefer unionists to independents. An appeal was made to the full court, which condemned the principle by the mouth of the chief justice, but confirmed the ruling on the ground that unions alone and not individuals had a standing before the court. The Legislature promptly placed the matter beyond the reach of litigation by enacting that the court was authorized, should it think fit, to give a preference to unionists in any industry. The Premier of New Zealand is now urged to make preference compulsory by statute. He provisionally declines to take that extreme step, but asserts that the colony should be "educated up to" that ethical elevation. The New South Wales law has from the outset unequivocally authorized, but not required, the court to concede preference. The interstate arbitration bill that wrecked two Ministries in the Commonwealth, and hangs like the sword of Damocles over the trembling heads of a third, at first followed the lines of the New South Wales act. Then an amending clause was proposed permitting preference to be granted only when it had been definitely ascertained that a solid majority of the workers in any industry approved of it. The Labor Ministry fell in opposing the amendment, which was carried by the scanty majority of two. The struggle has been transferred to the civil courts. Some months ago the court of arbitration in New South Wales held that an employer is not justified in engaging non-unionists without applying to the employees' union to learn whether competent union labor is available. It also held that it "had power to direct that a non-unionist seeking employment shall, as a condition precedent to his obtaining it, agree to join the union within a specified time after his engagement." Both of these developments have been set aside by the State Court of Appeal. A few weeks ago a puisne judge in Queensland (where State arbitration has not yet been introduced) awarded heavy damages to a non-unionist who had been deprived of work by a union. Yet there is nothing new in the labor contention. The statute only gives effect to an old practice. For many years employers have been granting a preference to unionists. Without it, the president of the court declares, unionism is at an end. Accordingly, preference forms a part of almost every award. The effects of the provision are not doubtful. (1) In any trade where a preference is legalized, "workmen in that trade," says the registrar of the court, "must either join a union or be in danger of starvation." (2) A non-unionist cannot obtain legal redress. "It is only as a member of an industrial union," he adds, "that a workman can apply to and be represented before a court." The president holds that no employer has been injuriously affected by the preferential clause. Perhaps not; will he say as much of the employee? Not only is the workman driven into the union, but he becomes a member of a political organization. He must contribute to the parliamentary expenses of the political candidate selected by the union; and he is liable for levies made in support of strikes in other States. He is no longer a free agent—and that in colonies which are largely populated by independent workmen who left the old country to escape from the tyranny of the unions.

Even these *Vehmgerichte* might be tolerated if the system of which they are the base thus gained its chief end—the suppression of strikes. To all appearance it has done so in New Zealand, where there have been no strikes since its inception; but then, except a gigantic strike in sympathy with Australia, there was none before. It has

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been otherwise in New South Wales. Here have been lately as many as eleven strikes in the short space of seven months—most of them, it is true, in connection with that coal-mining trade which is the cockpit of industrial contention all the world over. When a twelfth broke out a few months ago, the authorities considered that it was time to set the law in motion. A number of representative delinquents were selected and prosecuted. The prosecution issued in a fiasco. Some of the cases, on a technical pretext, the magistrate refused to send before the jury. Others the jury threw out. The crown prosecutor then abandoned the rest.

Criminal prosecution is evidently futile. An offending employer can be at once brought to his senses by a heavy fine of £500, while a workers' union goes scot-free because its funds cannot be got at or because it has no funds. To imprison the offenders in many a strike would much more than fill the gaols of the State, and to imprison a few would be to make martyrs of them. Effective against the masters, the system is powerless against the men.

This is only a part of the price the employers have to pay for industrial peace. The charge made against arbitration, as it is being administered in New Zealand and New South Wales is, that it is taking all businesses out of the hands of their owners and vesting them in a court of law, which thus virtually controls the entire industrial organization of the State. Need we wonder that, in the execution of this stupendous undertaking, the courts have completely broken down? Four years ago it was stated that the boards of conciliation in New Zealand were a year behind with their work, while the Court of Arbitration was hopelessly in arrear. The New South Wales court is still more congested. Some of the unions have waited two years and a half for their cases to be heard, and many have had claims pending for two years. In despair the president announced that in future the court would confine itself to questions of time, wages, preference to unionists, and the application of "the common rule." It has not availed. At this moment sixty-three cases stand on the roll for hearing, and a representative of labor has computed that, at its recent rate of progress, the court will consume thirteen years in overtaking them.

Do not these instances at once show the error that has been committed and point out the path of reform? The more strenuous opponents of the act clamor for its immediate repeal; its more judicious critics demand only that it shall be allowed to lapse when its term of probation has come to an end. Let no man expect to witness either consummation. The conquests of the Australian democracy are inalienable. The English divorce act was carried in the teeth of a determined Opposition led by Gladstone in a series of impassioned speeches. Does any one believe that the divorce procedure will ever be excised from British jurisprudence? Had that court, instead of dealing only with cases that have come to "suppuration point," attempted to regulate the matrimonial relations of all England, it would have made the same mistake as the courts of arbitration at the Antipodes. Let these refuse to adjudicate on any industrial dispute save such as would inevitably lead to a lockout or a strike, and their business will be reduced to manageable dimensions, while masters and men will agree to settle all other differences between themselves. J. C.

Correspondence.

GOETHE ON BLOOD-AND-THUNDER FICTION.

To the Editor of The Nation:

Sir: While browsing lately among Goethe's "Sprüche in Reimen," I came across the following epigram, which brought back to me an extremely interesting review that appeared some time ago in the *Nation*, wherein the tendency of the modern historical novel, with its wholesale adventures, and thrilling murder and robber stories, was severely criticised, and to which a recent article in the July *Atlantic*, "The Mob Spirit in Literature," likewise points:

DEN VEREINIGTEN STAATEN.

Amerika! Du hast es besser
Als unser Continent der alte:
Hast keine verfallene Schlösser
Und keine Basalte.
Dich stört nicht im Innern
Zu lebendiger Zeit
Unnützes Erinnern
Und vergeblicher Streit.
Benutzt die Gegenwart mit Glück,
Und wenn Eure Kinder dichten,
Bewahre sie ein gut Geschick
Vor Ritter-, Rauber- und Gespenster-Geschichten.

This, feebly translated, runs as follows:

TO THE UNITED STATES.

America! thou farest better
Than our Continent of ages:
Thou hast no ruined castle, no weather-beaten
prison cages.
In the present thou livest,
And carest not, nor givest
Needless thought to the past,
Or things that do not last,
Enjoy the present, and if in time
Thy children take to writing prose or rhyme,
God save them from writing much
Of tales of knights, robbers, mysteries, and such.

Goethe is said by his biographers to have written most of these "Sprüche" during his first Italian visit, 1787-8, some ten years after the Declaration of Independence. His mind then was evidently full of hopefulness for and admiration of the new political, but apprehensive of the new literary, republic. It is as though this seer had foreseen, more than a hundred years ago, the sorry spectacle which some of the modern novels present, and warned us against it.—Respectfully, W. T.

St. Louis, July 15, 1905.

DR. J. L. A. BRANDES.

To the Editor of The Nation:

Sir: Last month, the hospitality of your columns being extended to me for a few remarks on "Archæology in Java," the subject necessarily led to my speaking of Dr. J. L. A. Brandes as the moving spirit of the present activity in that field. Though I was informed of his intention to ask a year's leave to visit Europe, principally for the sake of recuperating his health, which had suffered lately, the news of his death (at Batavia, Java), received by the last mail from Holland, was very unexpected. Doubtless the news will be of interest to the *Nation's* readers, and may be supplemented by a brief notice of his lifework in the short space allotted him (he died at the age of forty-eight).

Born in Rotterdam, he graduated at Leyden, as a pupil of Professor Kern, and in 1884 got an appointment to Netherlands India for the "study of the native languages" as a Government official. Very soon, from his special training and inclination, he felt attracted to the deciphering of old inscriptions and manuscripts, and to investigations connected with the history of the old Hindu monuments, and I well remember his delight when receiving, in 1886, copies (*Abklatsche*) of some inscriptions I had made for him on the Diëng plateau. As curator of the collection of manuscripts belonging to the Society of Arts and Sciences at Batavia (*Bataviaasch Genootschap van Kunsten en Wetenschappen*) and representative in Netherlands India of the Royal Institute at The Hague (*Koninklyk Instituut voor de Taal-, Land- en Volkenkunde van Nederlandsch Indië*) he gathered and examined a good deal of material, and the results of his labors may be found in the Proceedings of the above-named learned societies.

After the annexation of Lombok, Brandes was sent thither for the purpose of saving such of the treasures in literature, architecture, sculpture, and other branches of art as survived the devastation of the island during a cruel, obstinate war. Some time before, after the death of Dr. van der Tuuck, he had been sent to Bali for the purpose of taking possession, in the name of Government, of the scientific estate left by that most distinguished, most erudite, but most eccentric linguist; and it is a matter of great regret that this tremendous mass of material, collected and, to a certain extent, put in shape for a standard dictionary of the Balinese language, now lies unused, practically shelved, the almost gigantic labor of a lifetime spent in conscientious research helplessly thrown away—unless the future produces a similar scholar of the right kind, willing and capable of taking up the work where Van der Tuuck left it.

The principal work of Brandes, during the latter part of his life, with the exception of some publications relative to the topography of ancient Batavia, was done on archæological lines, for the preservation of the Hindu monuments in the island of Java. His influence as president of the archæological commission was set forth in the *Nation* of the 15th of June, and may be further traced in the printed results of his investigations regarding our Hindu antiquities, the first volume of which (and the only one published so far) treats more especially of the Tjandi Djago. Earlier, he wrote the *Nagarakrctagama* and the *Pararaton*, or the books of the Kings of Tumapel and Madjapahit, besides an index to the *Babad Tanah Djawi*.

Representing Government at the Congress of Orientalists in Hanoi in 1902, he drew attention to many points of resemblance between the architecture of the old monuments in Java and Bali on the one hand and in Indo-China on the other, while his studies had led him to the opinion that the old Hindu civilization which came to Java from the continent, first centring in the middle of the island, gradually spread east and west—most intensely to the east.

Altogether, however much he accom-

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plished, Brandes gave promise of infinitely more, on the basis of ever-widening views, ripened by restless investigation within strictly defined scientific limits, A sober-minded, yet enthusiastic scholar of the old school, preferring solid knowledge to brilliancy, his untimely death must be counted a great loss. J. F. SCHELTEMA.

NEW HAVEN, CONN., July 13, 1905.

A REPUDIATION.

TO THE EDITOR OF THE NATION:

SIR: My attention has been called to a publication calling itself "The Bibliophile Library of Literature, Art, and Rare Manuscripts," and bearing the imprint of "The International Bibliophile Society." My name is used as one of the editors.

I wish to state emphatically that I have never been engaged by any International Bibliophile Society to edit any such "Library." I have the honor of being president of the Bibliophile Society, the publications of which are distributed *only* to members. It is not in any way a mercantile association; it consists of five hundred of the most enthusiastic book-lovers in the country. On its Council are men like the Hon. Henry Cabot Lodge and Prof. William P. Trent of Columbia University. Through the courtesy and unselfish zeal of one of its Western members, it has been enabled to issue an unprecedentedly valuable series of books of literary and historical interest, such as 'Major André's Journal,' Marat's 'Lettres Polonaises,' and the like. The so-called International Bibliophile Society is apparently trying to trade on the reputation which our society has legitimately won. Its methods, as frequently brought to my notice by friends, are fraudulent and outrageous, and I have been advised to bring a legal injunction against their persistent use of my name, the only shadow of an excuse for which is the fact that, some years ago, I outlined a plan and helped to compile the "International Library of Literature," which was published by Merrill & Baker. The plan, embodying a combination of topical and chronological arrangements, thoroughly educational in character, was at one time attributed to Dr. Garnett, who promptly repudiated its authorship, and joined with me in a protest against having his name in any way associated with this same pseudo-International Bibliophile Society, though he is an enthusiastic member of the genuine society.—I am, sir, yours, etc.,

NATHAN HASKELL DOLE.

OGUNQUIT, MAINE, July 12, 1905.

Notes.

The Saalfield Publishing Co. of Akron, Ohio, will publish directly a 'Life of Edwin M. Stanton,' by Frank A. Flower, with many illustrations.

Eleven years ago the house of Hachette in Paris, on adding Pascal's 'Pensées' to its "Collection des Grands Écrivains," solicited subscriptions for a phototypic facsimile reproduction of the manuscript original preserved in the Bibliothèque Nationale, which proceeded from Pascal's relative, the Abbé Louis Périer. This *hodge-podge* is a scrapbook of an exasperating kind, in which recto is sacrificed to verso in pasting, and vice versa, yet with nothing put out of sight or lost. The undertaking involved not only the facsimiles, but a word-for-word transcription—not, however, in the orthography of Pascal's time, but in that of the present day, for purposes of mere comparison. Over this part Professor Léon Brunschvicq has presided. The form of this splendid reproduction is folio. The facsimiles are absolutely untouched. There will be some appendices, notably an unpublished letter of Pascal's to Huygens, January 6, 1659, preserved at Leyden.

The German South Polar expedition in the *Gauss*, to which we made reference in our recent notice of the Swedish 'Antarctica,' is about to have its historian, viz., in the person of its chief, Erich von Drygalski—'Deutsche Südpolar-Expedition 1901-1903' (Berlin: Georg Reimer; New York: Lemcke & Buechner). The work is generously planned, and will appear under the auspices of the Imperial Minister of the Interior, in ten volumes of text and three of atlas, not to be completed till 1912. The text illustrations will number 1,400.

From the same New York firm we have parts vii. to xii. of the handy and excellent 'Meyers Hand-Atlas,' already described in these columns as passing into a third edition. The South Polar regions occur in the present instalment, as also the North Polar. Among novelties we remark a map of Kiao-chau Bay, one of Argentina, Chili, Bolivia, Uruguay, and Paraguay, others of Morocco, Algeria and Tunis, of the coast of Ukraine, the environs of Rome, etc.

The second volume of Luther S. Livingston's 'Auction Prices of Books,' in English and American salesrooms from 1886 to 1904 (plus some earlier quotations), comes to us from Dodd, Mead & Co. It extends from Dickens to La Peyrère. Here one may observe Rossetti's four-part *Germ* germinating in market value to $410, to $775. Here is Fielding commanding $200 for his 'Amelia,' as against $345 for Franklin's 'Catalogue of Choice and Valuable Books' and $565 for his 'Poor Richard.' For Gray's 'Elegy' $740 was none too high; but his 'Six Poems' of 1753, with manuscript insertion, towered to £400. Some modern contrasts are presented in the case of Edward FitzGerald, who goes not beyond £31 for his 'Salámán and Absál,' and of Kipling, who fills a large space, with a climax of £400 for his 'Schoolboy Lyrics.'

The tourist season is certainly appropriate for the bringing out of a new edition of George Borrow's 'Wild Wales,' as has been done by John Lane for his "New Pocket Library." It bears on every page the stamp of the eccentric author, and is interested alike in the people, the language and scenery—in scholar gypsy fashion. There are more than 700 pages in the chunky little volume, but the chapters are brief and the conversations and descriptions fascinating. Whether bound for the principality or for quite another outing, one cannot go amiss in slipping 'Wild Wales' into his bag and into his pocket.

Dr. Hyslop's 'Science and a Future Life' (Boston: H. B. Turner & Co.) is, like the little book by M. Sage, which we noticed last year (No. 2040), an attempt to popularize and condense the evidence buried in the Society for Psychical Research's voluminous reports on Mrs. Piper's trances, for one of the bulkiest and most detailed of which Dr. Hyslop was himself responsible. He has added to his extracts some sensible comments and a careful comparison of the telepathic and the spiritistic explanation, the latter of which he prefers. His style is hardly suited to forward his purpose of interesting the general public, while for those who are acquainted with the primary evidence the most noticeable feature of the book will probably be a remark in the preface, that "it is high time that investigations of this kind should be endowed, as are many others of less importance." A very true and timely remark, no doubt, if men were reasonable or really desirous of knowing; but does not the curious fact that nowhere has there ever been endowed any research of the organized and sustained character which has elsewhere wrested secrets from reluctant nature, strongly suggest that mankind has never really desired scientific knowledge of their post-mortem fortunes? And there certainly exists a strong prejudice against knowledge, the exact nature of which is well worth examination. Its study might be commended to our psychologists, who themselves share it so extensively that they should be able to pronounce upon it at first hand.

Dr. Elkin's 'Hume' (Macmillan) is a clear and careful study of the relations of the 'Treatise of Human Nature,' Book I., to the 'Inquiry concerning Human Understanding,' which should prove decidedly useful to all who concern themselves with the great but elusive thinker who shares with Plato the distinction that pedants of all ages have never been able either to fathom him or to leave him alone. Dr. Elkin comes to the conclusion that the 'Inquiry' shows no real changes in Hume's philosophy, and improvements only in minor respects (such as the treatment of belief and instinct), while the only omission which can plausibly be ascribed to a change of heart concerns the discussion of the self. But even here we do not know what, if anything, Hume would have put in the place of the view which, in the appendix to the 'Treatise,' he reaffirms even while professing to discard it, and are left uncertain how far his confession of failure is to be taken as sincere. Dr. Elkin, it would seem, both here and elsewhere, inclines to take his author too seriously; he does not allow sufficiently for the impishness of Hume and his genius for innuendo, whereby he insinuates his most deadly and devastating doubts in the disguise of a modest disclaimer of certainty or a frank confession of dissatisfaction. On the other hand, Dr. Elkin has avoided the common pitfall of making Hume out an absolute skeptic, though he might have laid even more stress than he does (pp. 131, 134) on the aspect of Hume which redeems his theoretic skepticism, viz., his recognition of action as the great source of certainty. It is this side of Hume which has been most neglected in the past, but is most likely to come to the fore in the future, because it makes him one of the forerunners of modern "pragmatism." Not that it will be possible to interpret Hume into a pragmatist any more than to reduce pragmatists to Humians: his delight in playing the *enfant terrible* was too great, and his contempt for current metaphysics and theology too strong,

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to permit him to apply to them the practical test of truth he admitted into "politics and natural philosophy." And so his philosophy will always remain a psychological puzzle of the highest order.

The Royal Library of Berlin is to be rebuilt. The scaffolding is already up, and the structure is to be one of the most imposing in the city. New rules and regulations are to be in force; indeed, they will be introduced in the old building pending the completion of the new. The University professors are up in arms against these rules, and no wonder, for they greatly restrict their privileges. Heretofore, as Fritz Mauthner remarks in the Berlin *Tageblatt*, these professors have looked on the Library as practically their private property. They have been allowed to take out as many books and keep them as long as they pleased, and they have abused this privilege shamefully. Mommsen was a partial exception. When he was reading up on a subject, he would go to the Library and have mountains of books piled up before him, but would take home only those he really needed for more careful perusal. These, to be sure, he often kept an unreasonable time. Mauthner knew one professor who always felt insulted when asked to return a book he had taken out. He never had fewer than a hundred at a time, and kept some of them longer than two years. Such abuses are to be curbed by the new regulations, which, while still permitting books to be taken out, require their return within three weeks, under penalty of a fine, and without the privilege of renewal. Mauthner sees the comic aspect of the indignation of the professors. They allege that they alone deserve to be considered, because of the importance of their learned researches; he retorts that 99 per cent. of their learned treatises are simply compilations from various other books, and not worth the paper they are printed on.

The arrest of national physical deterioration is the object of a League for Physical Education and Improvement established at a meeting held last month in the Mansion House, London, at the invitation of the Lord Mayor. The movement, which is on strictly non-political and undenominational lines, and is furthered by many prominent persons, including the Lord Chief Justice and the Bishop of Ripon, is to stimulate public interest in the physical condition of the people throughout the kingdom, and to start organizations for physical health and well-being wherever none exist. Territorial branches are to be formed in the various towns and parishes, to see that instruction is furnished in the laws of health, the nurture and care of children, the methods of domestic and personal hygiene and of cooking and housekeeping. Physical exercises and opportunity for open-air games will be provided for both boys and girls. The medical profession is strongly represented among those who favor the purposes of the League.

The responsibilities of citizenship are being realized by Frenchmen, said M. Paul Sabatier in a lecture recently delivered in London, as never before, and a profound change in the national character is being brought about. One indication of it is the institution called "L'Union pour l'action morale," whose moving spirit is M. Paul Desjardins, and whose members are men of the most opposite opinions, priests and anti-clericals, Jews and anti-Semites, believers and free-thinkers, who meet and discuss subjects affecting the public welfare, such as the separation of Church and State, with deep earnestness and perfect courtesy; proof of a mysterious and very powerful sap working in society. After a reference to the Abbé Loisy and the remarkable spectacle of the conscience of all Europe impressed by that simple priest, M. Sabatier gave a short sketch of the work of Deherme, a compositor, who had brought powerfully before the public the necessity for the co-operation of ideas. He concluded with the statement that thought in France at the present time was at once free and profoundly religious.

The first "Lehrauftrag" for journalism in connection with any Continental university has recently been given in Zurich. The editor of the *Post*, of that city, Dr. O. Wettstein, has for three semesters been delivering lectures in this department as privat-docent, and the Government has now officially appointed him a teacher in this branch, more specifically on the history, the law, and the technic of journalism. This "Lehrauftrag," of course, does not yet establish a university chair of journalism, but an associate professorship (*ausserordentliche Professur*) is looked for in the near future.

The International Medical Publication Association, in its recent meeting in Berne, discussed chiefly the author's rights in medical journals. It was declared desirable that a medical savant should not simultaneously publish his researches in different languages, but should issue the authoritative text only in his native tongue and have all other publications of it appear as translations. It was further decided to issue an international bibliography of medical publications. As the American medical press had hitherto not participated in the work of the Association, it was invited to join. The next congress will be held in Lisbon in April, 1906, with the Spanish Minister of Education as chairman.

The Association Littéraire et Artistique Internationale will hold its twenty-seventh convention in the third week in September in Louvain. The chief subjects of discussion will be copyright and the interpretation of the laws in reference to literary products and works of art. Special attention will be paid to the condition of affairs in America in this respect. The Germans in particular are dissatisfied with our copyright law, and in Louvain the *pièce de résistance* is expected to be a paper on the special literary relation between Germany and the United States, by M. U. Osterrieth.

The Government of Saxony is adding its influence to the propaganda for the elimination of foreign words from the business language of Germany. Quite recently an eminent judge, Dr. Foertsch, published in the *Deutsche Juristen-Zeitung* a characteristic discussion of the "Sprache der Juristen, der Gesetze, der Geschäftswelt." This warm plea for purely German instead of foreign words and expressions the Saxon Ministry has sent to all the commercial schools of the kingdom, asking for the co-operation of the teaching corps in the crusade. The circular declares that there are 70,000 foreign terms used by Germans for nearly all of which good native terms may be found; it also cordially commends the Allgemeiner Deutscher Sprachverein, which leads the purist movement in the Empire, and urges the commercial schools to "sharpen the linguistic conscience of the coming generation of business men."

Dr. Arthur L. Frothingham, jr., who is the first American elected a corresponding member of the Société Nationale des Antiquaires de France, an honor recently conferred upon him, has resigned his professorship of ancient history and archæology at Princeton University in order to devote himself wholly to original research and writing. Although his home will continue to be in Princeton, he will spend much of his time abroad studying the monuments, and he has planned a number of books on art and archæology, two or three of which are already in hand. His work during the past year in France and Italy has been warmly appreciated by foreign archæologists, and he has contributed articles to the *Revue Archéologique*, the *Mélanges*, the *Monuments Piot*, and to the publication of the Società dei Cultori di Archeologia Cristiana.

A correspondent writes us: "I have been watching for some notice in the *Nation* of the death of Dr. Washington Matthews. Among American ethnologists he ranked not lower than second. Without the horizon of genius to put him on a par with Bandelier, he had a distinction all his own. In all American history, no other one man has known so intimately much about any aboriginal tribe as Matthews did. His studies of the Navajo are the most exhaustive thing of their sort in all our anthropology. He was an extremely modest man, without the gift of popularity, either in his writings or in his intercourse. Of an extremely sweet and unselfish disposition, and much beloved by those who knew him, there was not a bit in him of self-seeking or pushing to the front. He accepted, with a whimsical patience, but with his eyes open, his latter-day function as the original source from which a hundred "popularizers" built up notoriety for themselves, without credit to him. He was a real martyr—using that abused word without abuse—both to his duty as an army surgeon and his duty as a scientist; and the great mass of accurate and intimate research that he has left to us will always remain among the chiefs of the corner in our scientific edifice. I do not feel easy that such a man should be forgotten in his death by the *Nation*."

—The second and third volumes of Mr. Worthington C. Ford's edition of the 'Journals of the Continental Congress' (Washington: Government Printing-Office) follow hard upon the first, and present in general the same commendable characteristics. The fact that the two volumes carry the record only to the end of 1775 shows how greatly the business of the Congress increased as the organization of colonial resistance developed. The text of Mr. Ford's edition continues to follow the original manuscript of the journals, but important variations in a second manuscript copy from September 5, 1775, which was made the basis of the printed editions, are noted. Comparison with the printed copies shows hardly a page without some change of either fact or phrase. It would doubtless have been a useless labor to note all these variations, but we still think that it would have been

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worth while to point out the more important of them. We note a single instance by way of illustration: under date of December 4, 1775 (vol. iii., p. 402), we have the entry, "*Resolved*, That the committee, to whom the accounts and application from the colony of Massachusetts for a sum of money [were referred?], be upon their request discharged from farther service on that account." Mr. Ford adds the footnote, "The reason given was the want of proper vouchers, which prevented action." As the authority for the note, which Mr. Ford does not indicate, is apparently the printed journal (edition of 1777, vol. i., p. 278), that fact would seem to have been worth mentioning. As a whole, however, the editorial work calls only for praise. A useful appendix to volume iii. is John Adams's notes of the debates from September 23, 1775, to October 30. The bibliography is also continued, with promise of a collation of the printed editions.

—While most of the new matter in Mr. Ford's edition is, naturally, of minor importance, a number of the restored entries are of prime significance. We have, for example, numerous resolutions regarding the distribution of troops or the development of plans of defence, such as those of May 25 and 26, 1775, for the defence of the Hudson and the organization of the New York militia. The full text of the letter from the Massachusetts Provincial Congress, asking advice regarding the assumption of civil control of the province and urging Congress to assume control of the troops throughout the colonies, is given, as is the resolution of Congress, June 19, promising indemnification to Charles Lee "for any loss of property which he may sustain by entering into their service." The instructions of June 20 to Washington, as commander-in-chief, and those of June 27 to Schuyler for the defence of Ticonderoga and Crown Point, as thought proper, the invasion of Canada, together with the report of a committee, December 23, on the same subject, are restored. An interesting item is the resolutions of July 28 on saltpetre, which were not entered on the journal, but appeared only in a pamphlet on the manufacture of saltpetre issued by Congress. Other significant restorations or insertions are Jefferson's drafts, with Dickinson's suggested changes, of the declaration of the causes and necessity of taking up arms; Franklin's proposed articles of confederation, July 21, different from the trade propositions submitted by him on the same date, though the two are commonly printed together; trade propositions probably submitted by Richard Henry Lee at the same time as those of Franklin; Jay's report on trade, October 2; instructions, of the same date, to a committee appointed to confer with Washington at Cambridge; resolutions of November 10 appointing two commissioners to investigate the state of public opinion and the military resources of Nova Scotia, and authorizing Washington to seize or destroy supplies, ships of war, etc., in that quarter; a letter of November 29 to the colonial agents in England; instructions, December 15, for the committee which was to sit during the recess of Congress; and a report of December 23 on supplies needed by the army. It is an interesting commentary, also, on the exigencies of the time, that practically all of the numerous resolutions regarding gunpowder were omitted from the published journals.

—We imagine that the names of Hakluyt and Purchas are as much honored in America as they can be in England, for, though with us no learned society has yet taken its name from either of them, their zeal for preserving the records of exploration gives them title to grateful remembrance on the shores of the New World. Not long since James MacLehose & Sons of Glasgow brought out an excellent reprint of Hakluyt's 'Principall Navigations,' and we have recently received from the same publishers two instalments of 'Purchas his Pilgrimes.' The whole work as reprinted will consist of twenty volumes in large type, embellished by many facsimiles. A new and enlarged index will also be a strong feature of the work in its Scottish guise, the old five indexes of the original being replaced by a more detailed and systematic register. A brief introduction prefixed to the first volume confutes the notion that Purchas died in poverty brought on by his too great enthusiasm for the publication of travels. As is well known, he had been preferred to the living of St. Martin's, Ludgate, more than twelve years before the date of his death. Anthony à Wood is responsible for this along with many other legends. "By the publishing of which books," he says, "Purchas brought himself into debt, but died not in prison as some have said, but in his own house (a little while after the king had promised him a deanery)." As a matter of fact, the will which Purchas drew up shortly before his death shows that he had considerable property. The confusion seems to have arisen from a statement which Purchas himself makes regarding certain obligations he was led to undertake through the death of a brother and his fraternal piety in taking under his care four orphan children. But this incident occurred seven years before his will was drawn, and in the meantime his affairs seem to have improved considerably. It is at least pleasant to know that this genuine enthusiast did not die in want, although another myth now goes to join those regarding the indigence in old age of Belisarius and Botticelli. Another fact of some interest relates to the contrast between Purchas's fondness for the literature of exploration and his own sedentary habits. For, as he says, "least Travellers may be greatest writers—even I, which have written so much of Travellers and Travells, never travelled 200 miles from Thaxted in Essex where I was borne."

—The Cambridge University Press, through the Macmillan Co., adds to its contributions to Latin scholarship the first volume of a new edition of Cicero's 'Tusculan Disputations,' a text upon which, as a whole, English-speaking Latinists have had little to offer, the Orelli edition of 1834 and T. K. Arnold's translation of Tischer and Sorof being the only English successors to the work of Davies, whose first edition appeared in 1709. Mr. Thomas W. Dougan, the present editor, has simply elaborated lectures prepared in the course of his duties as professor of Latin in Queen's College, Belfast. Through the discovery of numerous errors, however, in the *apparatus criticus* provided by existing editions, he has been led into an extended examination of the manuscripts, going through no less than thirty in careful detail, and testing some fifty more on the basis of their readings in chosen passages. His edition, therefore, offers substantial help in the constitution of the text, whatever may be one's judgment as to his choice between competitive readings. On Cicero's sources for the work Mr. Dougan is content to set forth in brief the conflicting surmises of former scholars, committing himself to nothing more positive than the statement, for instance, that he finds no evidence that in sections 56-65 (book i.) Cicero may not have derived the basis of his arguments from Posidonius. As is so often the case with English editions of the classics, the commentary is burdened with continual grammatical explanations and aids to translation so elementary in character as to be utterly out of keeping with the supposed purpose of the book. Does any student far enough advanced to have even a faint comprehension of the deeper problems considered need to have an explanation of the ablative in the phrases *multis post annis* and *egressus Porta Capena*, or to be told that *etiam maiora molior* means "I am aiming at greater things"? It should be assumed that one who cares to pay several dollars for a Cambridge or Oxford edition of an ancient classic has already acquired some ability to deal with the simpler questions of its form and meaning. Mr. Dougan is right in his estimate of Cicero's natural aptitude for a career in letters rather than in oratory or statesmanship, but to speak seriously of his youthful "Aratea" as a model of style for the great poem of Lucretius is to go far beyond what is warranted by the nature and number of the similarities which have been pointed out.

—The beginning of the end of the great 'Catalogo Generale' of Italian publications, 1847-1899 (Milan: Hoepli; New York: Lemcke & Buechner), is now clearly in sight with parts 30 and 31 which break off with U. As respects Italian authors, we observe that Tasso, filling three and a half columns, is a live classic; and the patriotic Tommaseo covers well and voluminously each part of the period embraced in this Catalogue. Among foreigners, neither Turgeneff nor Tolstoy figures as largely as might have been expected. Tolstoy's 'War and Peace' was not translated till 1891, but his later productions have been followed up. Thiers's 'Consulate' was retranslated in 1888-91. Eugène Sue has kept on the scene ever since 1847, and his 'Mysteries of Paris' found an issue in 1891, his 'Wandering Jew' in 1895. Of Taine, on the other hand, nothing has been taken over but two fragments from his 'Notes on England.' Swinburne has been neglected save for his lines to Landor and those on Siena. Herbert Spencer could not complain of his treatment. The explorer Stanley found favor in the peninsula. A tenth edition of Gulliver appeared in 1898; there have been four editions of Sterne's 'Sentimental Journey.' R. L. Stevenson has been a sealed author to the Italians apart from 'Treasure Island.' Sudermann is much in vogue; Sybel has not been in evidence since 1874. Even Swedenborg is returned to in 1890. "Timothy Titcomb," whose pseudonym is not suspected by the editor, succeeds in placing one work, his 'Letters to Young People,' but no more; and that choice was made in 1891. Of classic authors we re-

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mark a growing interest in Tacitus. Nearly as many of his titles bear date of the nineties as all that preceded in four decades; and the nineties show twice as many as the eighties.

—One of the least clearly understood productions of Goethe's early career—and not a few of these are somewhat obscure—are the fragments of his 'Wandering Jew.' Not only is it difficult to determine what the underlying conception of Goethe's treatment of this legend was—if, indeed, there was any such fundamental conception—but the individual fragments themselves offer many puzzling problems of interpretation and arrangement. No commentator thus far has done so much to shed light upon these problems as Prof. Jacob Minor in his recent book, 'Goethe's Fragmente vom ewigen Juden und vom wiederkehrenden Heiland' (Stuttgart: Cotta), which may well be called a model of searching literary analysis. Indeed, this book is much more than a commentary on Goethe's poem; it is an important contribution to the intellectual history of the eighteenth century. Professor Minor makes it abundantly evident that Goethe, in selecting this legend as a thread upon which to string his observations on the religious and ecclesiastical conditions of his time, fell in with a long and widespread literary tradition. Not only Ahasuerus and the Saviour revisiting the earth were in the eighteenth century frequently made witnesses and critics of the affairs of modern Christendom, but there existed, in Spain, France, England, and Denmark, no less than in Germany, a large popular literature of theological satire in the form of fictitious travels and adventures. A careful analysis of these religious novels, such as the anonymous 'Die Peripatetiker des 18. Jahrhunderts,' the 'Menoza,' by the Danish pastor Pontoppidan; 'The Spiritual Quixote,' by Graves; 'Sophien's Reise von Memel nach Sachsen,' Nicolai's 'Sebaldus Nothanker,' and others, and a comparison of these with the theological satire of Goethe's poem, form the most conspicuous part of Professor Minor's work, and demonstrate beyond doubt that every one of the points on which Goethe's satire lingers, belonged to the most widely and eagerly discussed religious topics of the time. It is a pity that the question as to the way in which Goethe was to bring artistic unity into this mass of miscellaneous satire, and particularly as to the way in which the two central characters of the story, Ahasuerus and the Saviour, were to be brought face to face with each other, must largely be left to conjecture.

WUNDT'S PRINCIPLES OF PHYSIOLOGICAL PSYCHOLOGY.

Principles of Physiological Psychology. By Wilhelm Wundt. Translated from the Fifth German Edition (1902) by Edward Bradford Titchener. Vol. I. The Macmillan Co. 1904.

When, in 1862, two years after Fechner's 'Psychophysik,' Wundt emerged from the physiological laboratory with his 'Beiträge zur Theorie der Sinneswahrnehmung,' students in this country there were who saw in the little volume the harbinger of a new science of experimental psychology; and the next year their hopes seemed to be crowned in the same author's 'Vorlesungen über die Menschen- und Thierseele,' concerning which, by the way, it had better be noted that, like other of Wundt's books, it has lost most of its original flavor in a second, reconsidered edition, and that the English translation represents this later edition. Without this explanation, the sensation it first caused would be incomprehensible. Its readers heard in it the promise that the new science should keep pace with the other strictly experimental sciences, and should quickly outstrip all those sciences (more numerous then than now) in which experimentation had not become practicable. Alas, to-day we are forty years wiser, and a chilling shade settles on hearts of enthusiasts of the sixties who now compare the advance that psychology has achieved—indisputable, but how *modest!*—with *the unheard-of* leaps that every other science has performed, be it an experimental one or not. Since 1860 the foundations of pure mathematics have been reconstructed; exact logic has been developed; physics has gained an optico-electrical theory, and radically new conceptions of molecular forces have been established; organic chemistry has followed out the doctrine of the aromatic compounds, and has been enriched by the doctrine of the unsymmetrical carbon atom; in its inorganic division the classification of the elements has been laid bare, the group of helium-argon elements has been added, and Mme. Curie has pronounced her magical "Open, sesame!" Besides all that, a new and more scientific kind of chemistry has been opened up. Biology has been equally revolutionized; astronomy has its new astrophysics, and geognosy has kept pace with the other sciences. Even on the psychical wing, linguistics, ethnology, archæology, the history of high antiquity, have all found and matured new methods. In short, there is not a science that has not left psychology lingering in the rear; and the burning question of to-day is, why this should be so? Who will diagnose the malady of psychology?

It has been remarked that, at present, there is nothing which for the psychical wing of science fulfils that function which the science of dynamics fulfils on the physical side. Everybody knows what that function is. Every attempt to explain any phenomenon physically consists in first proposing some hypothesis as to the existence of designated dynamical conditions from which, according to the principles of dynamics, phenomena such as have been observed would take place, and then going on to put the hypothesis to the test of making it the basis of predictions concerning untried experiments.

Now it is a circumstance most significant for the logic of science, that this science of dynamics, upon which all the physical sciences repose, when defined in the strict way in which its founders understood it, and not as embracing the law of the conservation of energy, neither is nor ever was one of the special sciences that aim at the discovery of novel phenomena, but merely consists in the analysis of truths which universal experience has compelled every man of us to acknowledge. Thus, the proof by Archimedes of the principle of the lever, upon which Lagrange substantially bases the whole statical branch of the science, consists in showing that that principle is virtually assumed in our ordinary conception of two bodies of equal weight. Such universal experiences may not be true to microscopical exactitude, but that they are true in the main is assumed by everybody who devises an experiment, and is therefore more certain than any result of a laboratory experiment.

The sort of science that is founded upon the common experience of all men was recognized by Jeremy Bentham under the name of *cenoscopy*, in opposition to *idioscopy*, which discovers new phenomena. But long before Bentham's day the situation was sufficiently understood to set up a movement in the more enlightened countries to supply the psychical sciences with an analogous analytical foundation. The innumerable grades in the distinctness of thought prevent us from assigning dates, but one may say that the idea is struggling to the light in Locke's 'Essay' of 1689, and that its development was the best fruit of the eighteenth century. It moved in Italy, in France, and especially in Scotland. The analytical economics of Adam Smith and of Ricardo were examples of it. The whole doctrine in its totality is properly termed the Philosophy of Common Sense, of which analytical mechanics and analytical economics are branches. That Pragmatism of which so much has been said of late years is only an endeavor to give the philosophy of common sense a more exact development, especially by emphasizing the point that there is no intellectual value in mere feeling *per se*, but that the whole function of thinking consists in the regulation of conduct. All this it is most needful to comprehend in order to assign to Wundt his proper rating in the history of philosophy.

The 'Physiological Psychology' is Wundt's most imposing and monumental work, but no man of science will call it his *chef-d'œuvre*. That rank can be accorded to one production alone, his 'Untersuchungen zur Mechanik der Nerven und Nervencentren,' of which the first part appeared in 1871; the second, which is less fundamental, but perhaps not less important, having been delayed by accidental causes until 1876, after the first edition of the 'Physiological Psychology' had appeared. Four traits of the 'Mechanik der Nerven' command admiration. One of them is a natural gift; two are results of scientific training; and one is a moral virtue. The gift is an astonishing sagacity about nerve-physiology—a subterconscious susceptibility to the noeto-meteorological premonitions of a hail-storm of evidence that, when it bursts, will be cold, hard, and cutting enough.

Of the two scientific perfections the more striking is the mature prestudy of the methods that were or might have been pursued in the investigation. The other is the vigilant scrutiny of all details of the phenomena, especially of such as, being unlooked for, might easily have been overlooked. But the most admirable trait of all—that self-respecting quality of Wundt's which no foibles can obscure—is his genuine anxiety to correct the opinions which he at the time entertains, and to cast away his most brilliant theories the instant the dicta of experience seem to be against them—a quality in which he so contrasts with all the metaphysical charlatans and self-admirers and with every other quintessential extract of littleness. Wundt's great service to man, aside from that special research described

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in the 'Mechanik der Nerven,' has consisted in teaching the students of cenoscopy the beauty of those virtues upon which the students of idioscopy, especially those on the physical wing, have always insisted —virtues that will necessarily result from any well-considered desire to know the truth. That such service has been Wundt's undoubtedly remains true, notwithstanding some lapses.

But the work of which Professor Tichener is publishing his translation is not to be classed as a performance of idioscopy, and little given is idioscopy to expressing itself in big books. It is not a work of heuretic science of any kind. It is a product of that useful industry of collecting, arranging, and digesting the deductions of mathematics, the analyses of cenoscopy, and the discoveries of idioscopy—a service of which the Germans have assumed the burden, and which, as being the "systematization of knowledge," they as well as the general public are too apt to mistake for the business of science. From the date of the publication of this work, Wundt has turned a corner in his career, and has pursued a course not determined by the intrinsic affinities of his previous work. His principal publications (aside from revisions and from papers in his periodical *Philosophische Studien*) have consisted in an extensive treatise on logic, another on ethics, and a 'System der Philosophie.' These are subjects to which the majority of their devotees have been led by a desire to settle their beliefs about God, freedom, and immortality. But students of science are a good deal given to thinking that high theory is more apt to lead men wrong than right about religion, while religion has never done theory more good than harm. The doubts which impelled the few men of science who have been led to any thorough study of philosophy have almost always been concerned with the limits of trustworthiness of scientific results. But Wundt has never entertained any such general doubts. He explicitly says that whatever is not based upon the results of the special sciences has no real basis at all. He makes no exception in favor of dynamics, on the truth of which all his own work reposes. But, for him, common sense is nothing but an imperfect kind of science; and it is remarkable that his physiology recognizes no very fundamental difference between the functions of the cerebral cortex and those of the organs at the base of the brain. To the question what could have been Wundt's motive in putting himself forward as a leader in philosophy, for which he had never displayed any genius, but rather the reverse, the answer to which the study of his writings must lead is that the results of experimental psychology, meagre though they be as compared with those of other sciences, so dazzled the imagination of Wundt as to make him think that that study alone must be set up as the queen of the sciences, and prompted him to try to prove that logic, ethics, and philosophy could be securely based on that special science.

Wundt's philosophical publications have not met the acclamations that he undoubtedly at first expected; nor can it be said that the two scientific merits above mentioned are here one whit better exemplified than in the general run of second-rate philosophical treatises of the time. They rather fall below that average. In the matter of the deliberate preselection of methods, for example, one will not often meet with anything weaker than Wundt's admission that it seems self-evident that metaphysics should not be made to depend on the results of special science, while defending himself by saying that, having come to philosophy from physical science by the route of experimental psychology, it is natural that he should be unable to pursue philosophical investigations by any other method than that which his own sequence of study suggested to him. ("Ship ahoy!—Where are you bound?" "For the port of Philosophy." "Then why, in Heaven's name, are you sailing on that course, Captain Wundt?" "Well, the truth is, this is the way the vessel was heading at the time it occurred to me to make that port.") Other equally gross departures from the two scientific ideals could easily be pointed out. Whether or not, if Wundt had possessed any analytical strength, it would have been possible for him to imagine that he could base such matters as dynamics, geometry, and arithmetic upon his physiological experiments, or whether in that case he could have failed to perceive the value of the pragmatist analysis in binding together nerve-physiology and psychology, must remain matters of opinion. But, unfortunately for his good fame, there exist departments of logic upon which he has touched that no more fall within the marches of opinion than does the principle of the lever or the doctrine of limits; and here he simply places himself where Hobbes placed himself by his attempts at reasoning on exact subjects; and those who, nevertheless, talk of Hobbes as "great logician" will be free to entertain the same opinion of Wundt—and of Lord Thinkby Dexter.

As for the 'Ethics' and the 'System of Philosophy,' we shall simply say that no person of discrimination would prove that quality by ranking them among works of the first order. We say no more, because such deviations from a great career are too unpleasant to contemplate. Of course, even in the 'Logic' there are brilliant chapters; it could not be otherwise, their author having achieved such things as he had, though in a distant field. As to the 'Physiological Psychology,' there will probably be no break in the unanimity that it is the most important monument of the new experimental psychology. Professor Titchener's translation has been eagerly awaited for long years. He explains the delay in his preface. It appears that he has made three complete translations of the work which have twice been superseded by revisions of the original. He is himself of opinion that his third is the least good of the three, but one does not see how that could possibly be. His unusual skill in making agreeable English of a faithful rendering from disagreeable German had already been proved—a psychological accomplishment which Oxford training, the experience of the psychological laboratory, and practice in this very thing have perfected. It is not comprised in the verbal expression. Unerring judgment has been exercised in the editing both of the present volume and of others. The author's slips, if not too numerous, have to be corrected, with or without mention, according to circumstances. Whether the lettering of diagrams shall continue to represent German words or not, whether or not bad figures shall be replaced by better ones, etc., are questions about which the least talent for judging wrong would have betrayed itself if it had lurked in the translator. The present volume, the first of three, includes only the first and perhaps the most interesting of the six divisions of the original work. It relates to the subject in which Wundt's opinions have the greatest weight; and it is a subject whose practical corollaries will be obvious to every reader—"the bodily substrate of the mental life."

CUTLER'S LYNCH LAW.

Lynch-Law: An Investigation into the History of Lynching in the United States. By James Elbert Cutler, Ph.D. Longmans, Green & Co. 1905.

As we write, the morning paper reports, among other minor happenings, that a mob last night broke into a Georgia jail, lynched a white man and three negroes accused of murder (their guilt at least doubtful), and three other negroes, apparently on general principles. As usual, the sheriff refused to give up the keys until he was told that it would be expected; presumably, as usual, the mob included "some of our best citizens."

This episode once for all decisively disposes of several of the most familiar assertions with regard to lynching. First, a white man was killed as well as negroes—lynching was not, therefore, a penalty become necessary in order to maintain race supremacy; the charge made was that of murder, and had nothing to do with violence to women; the mob hung men who appear to have been guilty or suspected of minor offences, so that it has not a kind of last appeal in protection of life; there is no evidence that there would have been any trouble in securing a proper trial and conviction of all the criminals by the regular process of the courts. The affair was simply a variant of the English sportsman's inspiration, "What a beautiful day! Let's go out and kill something."

Inferences from a single case prove little, but the careful study of Dr. Cutler not only confirms such obvious generalizations, but for the first time furnishes a body of authentic material from which to draw more far-reaching and important deductions. In his preface, Dr. Cutler acknowledges his indebtedness to the generosity of Mr. Albert Matthews, whose researches into the origins and early instances of this practice are well known to readers of the *Nation*. It is not every scholar who for years has made such a subject his special interest, yet will cheerfully put his material at the disposal of a later writer. That early material has been supplemented by Dr. Cutler's own researches, and he has worked out for himself the question of lynching in the half-century before the civil war, and also the awful growth and spread of the practice during the past forty years. Dr. Cutler devotes an interesting chapter to the origin of the term lynch-law, and comes to the conclusion that "at some time between 1780 and 1817 the term Lynch's law became a localism in Virginia in the region of the James River. By the year 1819 it had

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spread as far West as Indiana, and by 1828 it had become still more widely used, but had not superseded all other terms for the popular administration of justice." He is convinced that the name is derived from Col. Charles Lynch, sometimes also called Judge Lynch, who set up a summary tribunal for the trial and whipping of Tories during the Revolution. The practice itself is traced by Dr. Cutler back to the middle of the eighteenth century. He has, however, left untouched a field of inquiry which may prove profitable, namely, the Spanish methods of offhand execution; it is well known that the Spanish Hermandad in the fifteenth century seized, whipped, and executed malefactors right and left. Indeed, they had a regular system of binding the criminal to a post ("which shall in no wise have the form of a cross"), when the archers were to "use his body for a target, and shoot arrows into his body until life shall naturally become extinct." Is there here some distant prefiguring of the chivalrous practice of riddling a dead body with balls which is so frequent an accompaniment of orthodox lynchings?

The next stage of Dr. Cutler's investigation relates to lynch law from about 1750 to about 1830; and he shows that lynching usually went no further than whipping, or whipping and banishment. In this discussion a few references are made to the punishment of negroes; to that list might be added the dreadful instance related by Hector St. John Crèvecœur, of the negro exposed in a wooden cage, his eyes picked out by birds, for the crime of killing his master. In the chapter on lynch law from 1830 to 1860, Dr. Cutler successfully dispels the conventional statement that there were neither rapes nor lynchings in slavery times, which Page, in his 'The Negro, the Southerner's Problem,' thus expresses: "No one will deny that the crime of rape was substantially unknown during the period of slavery, and was hardly known during the first years of freedom: it is the fatal product of new conditions." Dr. Cutler has discovered, between 1830 and 1840, six cases of this crime by negroes against white women, in all of which the criminals were duly tried and executed; from 1850 to 1860 five were executed for the crime, and twelve were lynched, of whom four were burned at the stake. He shows further that in 46 cases of negroes who had killed owners or overseers, 26 were executed, of whom eight were burned at the stake, and that there were also numerous lynchings of white men. Professor Burgess says that only one abolitionist lost his life on account of his doctrine, but Dr. Cutler has collected numerous instances of whippings and hangings or shootings of abolitionists by Southern mobs. Another important line of evidence goes to show how lynchings in this period extended upon the Western frontier and into California. The reviewer has before him a tabulation showing, between 1823 and 1860, 56 indubitable cases of lynchings of negroes and white men, and the list could undoubtedly be much increased from the files of Southern newspapers.

Another delusion with regard to lynching is that it sprang up on account of the lawlessness of negroes in Reconstruction times. Mr. Page is convinced that violence to women "is due to two things: first, to racial antagonism and to the talk of social equality that inflames the ignorant negro, who has grown up unregulated and undisciplined; and, secondly, to the absence of a strong restraining public opinion among the negroes of any class." What are the facts as shown by Dr. Cutler's laborious researches? That by the summer of 1867 the Ku-klux Klan was transformed into a body of regulators, which continued after the dissolution of the Klan in March, 1869; that the lynchings in that period averaged about fourteen a year, were distributed throughout the Union, and that more white men were lynched than negroes. The undoubted increase in the use of this method of dealing with criminals is therefore demonstrably not dependent especially upon the crimes of negroes, and still less upon the most serious crime which they could commit. Indeed, it was not until 1882 that the number of instances attracted such attention that newspapers began to tabulate them; and the terrible truth is, that there is an authentic record of 3,337 persons lynched in the twenty-two years from 1882 to 1903, or an average of 150 a year, the largest number being 235 in 1892 and the smallest 97 in 1902. Dr. Cutler has taken great pains to analyze the reasons for the lynchings, and in interesting tables has worked out the relation of lynchings to the months of the year, to color, to sex, etc.; and he is able to show that the total number of lynchings for rape (about seven hundred) is only one-third of the total number of lynchings of negroes; that about seventy white men were lynched for the same offence in the South; that not till about 1890 did the number of negroes lynched exceed the number of whites lynched; that 40 colored and 23 white women were lynched; that among the minor offences for which human beings were deprived of their lives by a raging mob were swindling, elopement, jilting a girl, colonizing negroes, throwing stones, making threats, slapping a child, refusing to give evidence, giving evidence, and bad reputation. He shows further that the circumstances of these acts of mob violence have grown more and more revolting, till they have reached the point of the deliberate and wilful murder, with the most horrid tortures, of a negro woman, whose sole crime was that she was the wife of a man charged with rape and tried to escape with him. And after carefully considering the alleged justifications and defences of the system, Dr. Cutler concludes that "the lynching of negroes in recent years can be justified on no other ground than that the law, as formulated and administered, has proved inadequate to deal with the situation—that there has been governmental inefficiency"; and, still more cogently, that, "in the last analysis, lynch law in this country is without any justification whatsoever." He characterizes the excuse urged for lynching in a very significant phrase, in itself an argument: "Let past crime be met with present crime in order that future crime may be prevented."

The last chapter of the book deals carefully with the question of remedies, and some remedy must be found or the practice will make still farther inroads into the West and North, where the systematic and sometimes hired assaults upon non-union laborers are closely akin, in spirit and effect, to the worst lynchings. Mr. Page, in his book on the negro, is sure that most of the lynching would be stopped if the negro reprobated rape; he overlooks the fact that the same crime is not prevented by any degree of public sentiment acting on white men North or South; and it is evident from Dr. Cutler's researches that lynchings would go on, and will go on, irrespective of that particular crime. Apparently, the first remedy necessary is more backbone on the part of prison officials; if the mob knew that the only way to get a prisoner was to kill the sheriff, and, still more, if they knew that he would sell his life dearly, three lynchings out of four would stop before they began. Nothing has done so much to shock the country and to convince it that the whole community (at least in Georgia) sanctions lynchings, as the criminal behavior of the militia who stood by and let prisoners be lynched under their noses at Statesboro, and this in a State which for more than ten years has had a law making it a penitentiary offence to lynch any citizen "without due process of law." Dr. Cutler analyzes the legislation of several States upon this subject, and points out the sorrowful fact that such laws appear to have little or no effect upon the lynching spirit, and that it seems almost impossible to obtain the conviction of a lyncher in any State. In fact, within a few months, a brutal whipping of a man and woman in Marion, Massachusetts, led to prosecutions in which the jury obstinately refused to convict.

Another suggestion, which Dr. Cutler ascribes to Justice Brewer, is that the right of appeal in criminal cases be taken away; this is closely akin to a remedy which as Dr. Cutler shows was actually practised in slavery times, namely, the establishment of extra-judicial tribunals for the summary investigation and punishment of crimes of peculiar atrocity. Such tribunals, composed of men of standing, would go as far as any machinery toward ascertaining the facts, and would remove the excuse, which Dr. Cutler proves to be ill-founded, that without lynching the criminal would escape altogether. Dr. Cutler's panacea is the slow rise of a more intelligent and humane public sentiment; as the negro becomes more valuable industrially, there will be less inducement to extinguish members of his race, and officers of the law will do their duty better. It seems a tedious waiting. Dr. Cutler has done much to solve the problem by his laborious, careful, and candid study of the question, which has already made him the leading authority upon a dangerous social disease.

De Profundis. By Oscar Wilde. G. P. Putnam's Sons. 1905.

It has happened more than once that a literary life has been cut in two by some great event or great misfortune—a reversal of all the man's interest and hopes. Such a reversal is likely to bring with it, as in a Greek tragedy, a sharp recognition of a side of life that had been ignored before, and with that a recognition of the man's self. But for few men can the change without and within have been so complete as for Oscar Wilde. Before his trial and imprisonment, he was a man interested almost wholly with the decorative side of life. He could write a good comedy, as was proved by 'Lady Windermere's Fan,' and a poor novel (since a novel that is an allegory is bound to be poor), as was proved by 'Dorian Gray.' His essays, 'Intentions,' glit-

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tered with epigrams and may safely be called brilliant, since that epithet implies that they might have been really good if the ideas had been as likely to wear as the style. As for the famous epigrams and paradoxes, Mr. Shaw has since demonstrated what can be done in the same line by a playwright whose philosophy is not merely that of an æsthete.

Whatever one may think of Oscar Wilde's prose (and a style such as his will always disarm the critic), we are quite sure that no one who cares about Greek literature will ever manage to read his poems through. A subjective treatment of the Greek myths by a modern poet is bound to disgust any one who knows how they were handled by the poets of Greece. Of course it can be tolerated here and there, but it must be extremely well done. No one resents Wordsworth's longing to live in closer harmony with nature, to be—

"A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathèd horn."

But who would have respected Wordsworth as a man or a poet if all, or nearly all, his poetry had sounded this note? No poet, if he wishes his poetry to seem sincere, should forever be telling us that he was born too late, that the Spirit of Beauty has vanished from the vulgarized earth, that personally he would have been more at home with Dryads and the "Huntress Dian" and Helen of Troy.

"Spirit of Beauty, tarry yet awhile,
They are not dead, thine ancient votaries.
Some few there are to whom thy radiant smile
Is better than a thousand victories.
. . . There are a few
Who for thy sake would give their manlihood
And consecrate their being. I, at least,
Have done so, made thy lips my daily food,
And in thy temples found a goodlier feast
Than this starved age can give me."

So sang this London æsthete, whose favorite walk was Piccadilly, and his home a house in Chelsea filled with bric-à-brac. "Eh bien!" exclaims Nordau, "une promenade avec un soleil à la main est-elle aussi inspirée par le besoin de beauté?" Oscar Wilde was not the first nor will he be the last to flatter himself that the naturally Pagan soul is starved by the Philistinism of modern life whereas it would have been perfectly at home in violet-crowned Athens. The illusion might be forgiven one who really believed that the Greeks persistently wore fresh flowers, dreamed only of beauty, and were wholly unmoral. The Greeks of whom we know anything, who were not pure fictions of the poets, were, for the most part, serious, sad, hard-working men. No race was ever more appreciative of art; but, after all, they thought that the highest compliment they could pay to a poet was to elect him a general. No poetry was ever more didactic than theirs. Would any one of them have agreed with Oscar Wilde that a sense of color is more important for the development of the individual than a sense of justice? What would Sophocles, who "saw life whole," or Euripides, or Menander with his care-lined face, have made of a late-Victorian æsthete? Athens, too, even in her best days, had her degenerates, but she was not proud of them, and did not encourage them to become conspicuous. As for the Anacreontic temperament, which is quite another story, it was as rare in Greece, we may be sure, as the temperament of Tom Moore in our own age. The truth is that when a modern poet sighs for Pagan surroundings, and Helen, and the Spirit of Beauty, what he really craves is not the "ringing plains of windy Troy," nor yet the busy streets of Athens, but the land of the lotus-eaters and the Islands of the Blest—places that never existed. Oscar Wilde's poems are often pretty enough, with their endless lists of flowers, their river-gods, and brown-limbed shepherds and fisher boys, and the inevitable sorrows of Philomela. But purely imitative poetry never lives long even when the poets imitated are Greek, and Oscar Wilde had not the genius to make the echoes his own, or originality enough even to refrain from reflecting the Victorian poets, when he did not reflect the Greek.

So much for the writings of Oscar Wilde before his imprisonment. So far he had appealed to no emotions save the æsthetic, and had been accepted as the apostle of a certain sort of culture. To the last he had an exaggerated idea of the position that he had secured.

"I was a man," he says in 'De Profundis,' "who stood in symbolic relations to the art and culture of my age. I had realized this for myself at the very dawn of my manhood, and had forced my age to realize it afterwards. Few men hold such a position in their own lifetime, and have it so acknowledged. . . . With me it was different. I felt it myself, and made others feel it. Byron was a symbolic figure, but his relations were to the passion of his age and its weariness of passion. Mine were to something more noble, more permanent, of more vital issue, of larger scope."

This exaggeration of the rôle that art plays in life, this megalomania with regard to the rôle one has filled one's self, is, however, one of the few expressions in the 'De Profundis' that the reader would wish away. But it is written with perfect sincerity. To the last, Oscar Wilde was a *cultivateur du moi*, incapable of an objective point of view; but surely if a man may be forgiven egotism at all, it would be in such a work as this. Nothing is more pathetic than the egotism of 'De Profundis.' Its writer hoped that when, after two years' imprisonment, he should be free to work again, he would be able to recreate his "creative faculty," and assert himself as an artist: "If I can produce only one beautiful work of art, I shall be able to rob malice of its venom . . . and to pluck out the tongue of scorn by the roots." As far as we know, he lived to write only the "Ballad of Reading Gaol" and the 'De Profundis,' neither of them a great work of art, and both inspired by his captivity.

"I know not whether Laws be right,
Or whether Laws be wrong;
All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long.
. . . . . .
Ah, happy they whose hearts can break
And peace of pardon win.
How else may man make straight his plan
And cleanse his soul from sin?
How else but through a broken heart
May Lord Christ enter in?"

These verses from the "Ballad of Reading Gaol" are the keynote of the 'De Profundis.' After the first months of rebellion and resentment, it seemed to the prisoner that he had been born into a New Life, since he had learned to eat his bread with tears. "To have become a deeper man is the privilege of those who have suffered. And such I think I have become. . . . I have a right to share in sorrow, and he who can look at the loveliness of the world and share its sorrow, and realize something of the wonder of both, is in immediate contact with divine things, and has got as near to God's secret as any one can get." Thus it was that he found in Reading gaol a greater treasure than any of the pleasures that he had to renounce, the treasure of humility. Before his punishment he had walked on the sunny side of life, cared only to look into the shallows, and, like the sunflower which for a brief period was the badge of his foolish followers, had declined to turn his face towards the shadow. That is the chief reason why all that he wrote has the air of something desperately incomplete, the tediousness that always lies in wait for the work of a *poseur*. Such a man as he had been, might have come out of gaol with the airs of a fallen Titan or put on the armor of flippancy and followed his old bent like Casanova. He would then have remained the most unpleasing figure in the literary history of our times. What he accepted in the end was not the judgment of men, for his individualism was never shaken; but he faced his own ignorance, learned through suffering, and proved the truth of Plato's contention that punishment may cure the soul of evil. That contention could never be true of the mere sensualist. Written from the depths, this last confession (for it is a confession rather than an apologia) is one of the most painful and touching, as it is one of the most sincere, of all self-revelations, and will go far towards setting Oscar Wilde's memory right with the world for which he affected to care so little.

Die Interpolationen in der Odyssee: Eine Untersuchung. Von Friedrich Blass. Halle, 1904. Pp. 306.

The question as to the composition of the Homeric poems seems no nearer a settlement now than half a century ago. Wolf, in 1795, thought that he had shown by external evidence that the Iliad and Odyssey owed their unity of composition, as works of art, to a commission of poets appointed by the Athenian monarch Pisistratus, in the sixth century B. C. Then, following internal indications, Lachmann, in 1837, divided the Iliad into sixteen independent lays. Third, Kirchhoff, in 1869, was believed to show how the Odyssey grew, by gradual accretions, from an original poem of 1,200 lines to one of more than 12,000 verses. For many years the defenders of the essential and original unity of the poems were hardly allowed the right to an opinion on the subject. The beauty of the poems was declared to lie in the independent lays, not in their composition as great wholes, in spite of the authority of Aristotle, who declared the Iliad and the Odyssey to have poetic unity in a far higher sense than any of the other Greek epics which we have lost. But now one of the most learned scholars and incisive critics of Germany appears with an able and very readable book to prove that if about one-sixth of the Odyssey is removed, as added by later and less skilful workmen, a poem remains which is not only charming in its brief narrations, but also of extraordinary beauty and ingenuity in its plan.

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Blass is no *Doctorand*, seeking a reputation by a paradoxical thesis; on the contrary, he is one of the sanest Greek scholars of the world, who has shown himself master of an unusually wide field of learning. He has edited most of the works of the Greek orators with great skill, and his editions of the recently discovered 'Constitution of Athens' and poems of Bacchylides have had a wider sale than any others. His revision of the first two volumes of Kühner's voluminous Greek Grammar and his own Grammar of New Testament Greek have shown his familiarity with grammatical problems. He has written important treatises on palæography, epigraphy, hermeneutics, and the pronunciation of Greek—indeed, his work on the last subject stands alone in its field, for learning and sound judgment. For the study of the Greek Testament he has provided more help and stimulus than any philologist before him since Lachmann, who died more than half a century ago, editing the Acts of the Apostles with a philological commentary, and three of the gospels with critical apparatus. In his edition of the Acts he showed conservatism, it is true, in composing for this a Latin commentary, and in advocating the Lucan authorship of the whole.

The existence of a great poem seems to Blass to be good ground for the inference of a great poet. We may as well believe, he thinks, in the existence of a many-headed hydra as in many poets of genius working together in the composition of the Iliad and the Odyssey—of which poems the action covers only two periods of six or seven weeks—while all the rest of the broad field of epic poetry was cultivated by poets of so much less genius, grace, and power that their works have disappeared. We must accept Aristotle's judgment as to the lack of unity in the so-called Cyclic Epics, and also the statement of Proclus that these were read chiefly because of the myths which they contained. Much Greek literature has been lost which we should be glad to have, and fashions in literature obscured the judgment of the ancients as to what was worth preserving; but, on the whole, the sifting process of time saved for us what was best in Greek literature, and we need not suppose the lost "Little Iliad" to have been the equal of our Iliad. Theocritus stands higher as an artist since the tombs of Egypt yielded a papyrus copy of Herondas for comparison with him, and the flight of the "Theban eagle" seems more glorious since scholars have recovered some of the poems of Bacchylides and Timotheus. The story of the redaction of the Iliad and Odyssey by the commission of Pisistratus, Blass characterizes as absurd. The worth of tradition as opposed to conjecture has recently come to honor, and he declares it high time to apply to the criticism of Homer the principles which are followed in the treatment of other authors. We have no more *à priori* right to pull to pieces the Homeric poems than those of Horace and Juvenal. The impossibility of reconciling the chronology of the Odyssey, in the length of the visits of Odysseus and Telemachus, is freely recognized; but this chronological confusion is perceived only by one who takes pencil and paper and makes a calculation, which no one of the bard's hearers would have done. It is not half so obvious as the disregard of the element of time in some Attic tragedies. The logical consistency required by a hearer is not the same as that demanded by a reader who possesses a verbal concordance and can turn forwards and back in order to examine the perfection of junctures. In the "Œdipus at Colonus" of Sophocles, Theseus is clearly the ruler of Athens, but who is at the head of the Government in Thebes, whether Eteocles or Creon, is uncertain. Similarly, in the "Antigone," Creon appears at one time as a new ruler, but at another as having been long in power. Blass declares the unity of composition of the Odyssey to be more perfect than that of any other work of Greek literature of like extent. If we are to say that any inequalities in the composition of the 'Republic' of Plato are to be explained by the fact that the author was engaged in this work for many years, and did not write it with one impulse, why cannot the like be said of the author of the Iliad? Why should a stricter unity be required of the Odyssey than of Goethe's "Faust" and 'Wilhelm Meister'? If Goethe is right in his principles, then we should not make such criticisms on the Iliad and Odyssey; and if Aristotle is right, then we may adopt his view of the unity of the Homeric poems. No reasonable objection can be raised to the theory of the composition of such poems in the early ages of Greece, now that archæological excavations have brought to light the evidence of the existence of such magnificence of architecture in Greek lands in still earlier ages—palaces in which these poems might fitly have been sung. In later times, in the age of free states, when the whole community formed the audience, the people could come together only on festival occasions, and only parts of the poems could be recited at once. That the uncle of Herodotus, Panyassis, at the beginning of the fifth century B. C., is said to have composed a "Heraclea" of 9,000 verses, is not unreasonable, if we suppose that in his time at Halicarnassus the Carian court was much like the Ionian courts of the ninth century B. C.

In the Homeric poems, Blass does not follow Gottfried Hermann in recognizing pre-Homeric, Homeric, and post-Homeric elements. The work of the Homeric poet he considers incomparably more important than the rest, but he recognizes some passages as the work of revisers (*diasceuasts*) and continuators, and others as due to rhapsodists and other interpolators, who from one passage altered and added to another, down to the ordinary copyists. The Odyssey is thought by our author not to have suffered so much as the Iliad from common interpolations; in the first six books of the Odyssey no passage of a dozen lines in length is allowed by him to be an interpolation. The explanation for the better condition of the Odyssey is found in the greater popularity of the Iliad. That the Iliad was more read than the Odyssey in ancient times is indicated not only by the fact that the manuscripts preserved in our libraries are three times as numerous for the Iliad as for the Odyssey, but still more distinctly by the greater number of fragments of papyrus manuscripts of the Iliad recently found in Egypt, and by the pre-Alexandrian citations of the Iliad, occupying 44 pages in Ludwich's 'Homer Vulgata,' while less than 10 pages suffice for the corresponding citations from the Odyssey. The Greek scholia on the Odyssey are far less important, too, than those on the Iliad; but this is due largely to the inferior manuscript tradition. The Iliad, being more popular, was more subject to revision and interpolation. Thus, the Odyssey, as more nearly in its original state, is chosen by Blass as the basis of his work on Homeric interpolations. As was to be expected, he follows the Alexandrian scholars in rejecting all of the twenty-fourth book and about half of the twenty-third book of the poem. He rejects, also, about one-third of the eleventh book, which tells of the visit of Odysseus to the realm of Hades. But of the first book he rejects only forty-six verses, or about one-tenth of the whole, and of the sixth book only eleven verses, or about one-thirtieth. Evidence for the rejection of verses and passages is found in their omission in the early manuscripts, in their forming repetitions or interruptions of a clear connection, and in their causing inconsistencies in the story. Care is taken to avoid subjective judgments—such judgments as have made ordinary Homeric criticism chaotic—as to the fitness or grace of the lines in question.

The book is pleasantly written, and contains a large number of important suggestions for the criticism and interpretation of Homer. That it will convert the world of scholars to his views, probably the author himself does not expect, but it will give aid and comfort to many who, in spite of all difficulties, are fain to believe in the essential unity of the Homeric poems.

English Embroidery. By A. F. Kendrick. London: G. Newnes; New York: Charles Scribner's Sons. 1905.

This very useful book abounds in historical data as to the production of the finest examples of embroidery in England, where this art especially flourished during many centuries. Aldhelm, Bishop of Sherborne in the seventh century, mentions the skill Englishwomen displayed in embroidery; and in 747 there is record of an admonition to nuns, from the Council of Clovesho (Cliffe at Hoo), to spend more time in religious exercises than in the weaving and embroidery of robes. From chronicles of the Middle Ages we gather that not only priestly vestments were the work of nuns, but coronation robes and mantles were embroidered in convents—for instance, King Edgar's mantle, presented to the monks of Ely and transformed by them into a cope (956-978), and the coronation robe of this same king, which he gave as an altar decoration to the Abbey of Glastonbury. The monastery of Croyland was presented with the coronation mantle of Witlof, King of Mercia, in 833, and had two precious vestments given by King Harold. The shrine of St. Cuthbert at Chester le Street was especially rich in gifts of church vestments and properties through the bounty of King Athestan.

The women in England had in the feudal ages little to employ their time but spinning, weaving, and sewing; they had ample leisure to develop great skill in embroidery, and must have found in this art a means of expressing their artistic proclivities. Even royal ladies distinguished themselves: William of Malmesbury tells how Edith, Queen of Edward the Confessor, embroidered the King's rich robes, worn at festivals; and in later times Catherine of Aragon, Mary Tudor, Elizabeth, and Mary, Queen of

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Scots all occupied themselves with needlework. The portraits, of different periods, which remain to us show how profusely costumes were adorned with needlework of every description. From very early times kings and ecclesiastics were buried in their robes and vestments, and this custom has happily preserved to us many precious fragments of archæological interest.

The designers of the subjects for embroideries are supposed to have been the monks and the clergy. They were most familiar with the legends of the saints and with ancient history. Archbishop Dunstan is known to have designed for such work and to have been himself a skilled handicraftsman. We are told that the names of men famous for their needlework have survived from the Middle Ages, but one cannot identify any special work in England done by them. The immense multitude of vestments produced appear in the inventories of cathedrals and parish churches; and although a great quantity have been destroyed, some at the Reformation, some for the precious materials in them, a great many still remain, in museums, in cathedrals and churches, as well as in private collections. The great reputation of "opus Anglicanum" in embroidery has been sufficiently demonstrated by the many fine vestments found in Italy and Spain bearing unmistakable signs of their English provenance. Many of these were offerings from English kings to the Pope, and distributed by him among his churches. We read of a "pluviale de opere Anglicano" from Edward I. to Pope Boniface VIII.; also of a cope sent by the Queen of Edward II. as a present to the Pope. Many are the records of royal gifts of vestments to cathedrals and churches. When monasteries were suppressed in Henry VIII.'s time, ecclesiastical work was less in demand; existing examples found their way abroad. Embroidery from that time served chiefly for personal adornment in England.

Some of the characteristics of the "opus Anglicanum," Mr. Kendrick tells us, are, notwithstanding its defects of disproportionately large heads, staring eyes and hair sometimes blue or green, and weak perspective, its great dignity of religious feeling, both in the figures and in the design. The treatment of the faces seems to have been very special, and affords convincing evidence as to the nationality of the work. In speaking of this characteristic Mr. Kendrick says, concerning the faces:

"These are generally worked in a kind of spiral, starting from the centre of the cheek; the effect is afterwards emphasized by the pressure of a heated iron instrument of rounded form. There are other characteristics which will be seen to be very usual in this 'opus Anglicanum' of the thirteenth and fourteenth centuries. The bearded figures generally present a shaven upper lip, and the foreheads are abnormally high and broad. The hair and beard are often of an unnatural color. Birds are frequently represented. . . . As regards architectural details, twisted or interlaced columns are not uncommon, and a leopard's head with protruding tongue—somewhat resembling the mark used for English silversmiths' work—is often found, sometimes taking the place of a capital. A peculiar foliated lion's mask occurs in several examples. In foliage the favorite types are the vine, oak, and ivy—especially the first. A great fondness is shown for the seraph or cherub on the wheel, borrowed from the vision of Ezekiel. Such angelic figures form a prominent feature in English embroidery from the thirteenth century to the sixteenth. It is natural, too, that English saints should be often represented. Among them St. Thomas of Canterbury and St. Edmund, the King and Martyr, occur most frequently."

The Syon cope is considered one of the finest examples of English work; it dates from the latter half of the thirteenth century, before the monastery at Syon, near Isleworth, was founded for Bridgetian nuns. It was given to that institution in its very beginning, and, on the dissolution of monasteries, the nuns carried their cope with them in their wanderings in Flanders, France and Portugal, and back to England in 1830. It was acquired in 1864 for the South Kensington Museum, where it now remains. This cope is elaborately worked on linen, completely hidden by designs in gold and silver thread and silks of various colors. The ground is covered with quatrefoils in red with gold outlines interspaced with green. Each quatrefoil contains a picture from Holy Scripture; in the intervening spaces are three hierarchies of angels—also, two figures, one a layman, the other a cleric, each bearing an inscribed scroll now unfortunately illegible. The cope has further been shorn of three apostles out of the twelve. The orphrey, morse and outer border were later additions made from a stole and maniple which are covered with shields belonging to families of the neighborhood of Coventry, so that Dr. Rock, an eminent authority on these points, supposes the cope and orphreys to have been embroidered near that town.

The Madrid Museum possesses a very similar cope of nearly the same period of English work, in which the barbed quatrefoils are united by coiling dragons in the design. At Anagni, near Rome, there are in the treasury of the Cathedral some very ancient English embroideries, given by Pope Boniface VII., where, on the dalmatics, the martyrdoms of St. Thomas of Canterbury and King Eadward II. are represented. The splendid Ascoli cope acquired some time ago by Mr. Pierpont Morgan, and so generously presented by him to the Italian Government recently, on the representation that it had been stolen, is another example of this English work of the best period (1270 and 1330), and is remarkable for its great beauty of color.

An altar frontal belonging to Steeple Aston in Oxfordshire made from pieces of a cope of the early fourteenth century, is considered by connoisseurs a fine example. Interlacing stems of oak and ivy joined by foliated masks enclose the pictures of the martyrdom of saints and heraldic lions. On the orphreys, angels playing musical instruments are mounted on horseback, an original presentment of celestial messengers. The ground of silk must originally have been red, but is now faded to buff; the embroidery is in gold thread and colored silks.

The book contains many excellent photographic illustrations and some color plates of interesting examples. The decorative quality in the early English designs is very remarkable. In some instances it resembles Byzantine convention in its simplicity and directness of line. Mr. Kendrick does not go into actual stitchery, but treats of embroidery from its historic and decorative side. It is seldom that a book on a special subject is so interesting and readable throughout.

The Bank and the Treasury. By F. A. Cleveland. Longmans, Green & Co. 1905.

This volume, considerable parts of which have already appeared in various journals, attacks the problem of providing a more "sound" and "elastic" system of "current credit-funds" for the United States. The author believes that ordinarily too narrow a view is taken of the subject. On the one hand, the advocates of "assets-bank-currency" look upon the problem as a mere question of providing a safe and elastic banknote system; while, on the other, the friends of Government issues think that all difficulties will be solved by the issue of Treasury notes. Both groups of currency theorists, he says, fail to grasp the real needs of the situation, because they do not comprehend the truth which this volume presents, viz., that "our financial superstructure rests on two distinct and widely separated pillars—the Independent Treasury and the Commercial Bank," each of which has "its own burden and responsibilities." For Mr. Cleveland, therefore, the currency problem of the United States resolves itself into the establishment of proper relations between the bank and the Treasury.

After some introductory remarks about commercial banking, the author sketches briefly the history of our present currency system. At most points inadequate, these chapters not infrequently are positively misleading. Mr. Cleveland gives his readers to understand, for instance, that "the civil war occurred at a time when banking ideals had come to be well crystallized, and when the necessity for a common currency had come to be generally felt." That the country had suffered so much from unsafe banking that the need for national control ought to have been recognized, is undoubted; but to imply that anything save the conditions produced by the war could have led to the adoption of a national-banking system in 1863, shows complete unfamiliarity with the temper of our people at that time. Misleading, too, is the statement that for forty years the American banking system has been "entirely divorced from money-issue functions, except as an agent of the Government for the conversion of bonds into demand notes." It may be well enough to speak of the issue of national-bank currency as a conversion of bonds into demand notes; but the notes find their way into circulation through the ordinary banking operations, so that the divorce of the issue of money from commercial banking is far from complete.

The author next proceeds to criticise schemes for the issue of banknotes against general assets. He contends that they disregard the facts, that our present system has "grown out of American conditions," and that the systems which work well in other countries would not necessarily operate satisfactorily in the United States. All this has been heard before. We can at least concede to the author that there does not seem to be an overpowering popular demand for the introduction of general-asset banking into the United States.

Mr. Cleveland strongly believes that in any changes that may be made we should

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not break with the past, but reshape or patch up existing institutions so as to make them work as well as they can. He does not think that the Independent-Treasury system should be abolished, or that this can be done until the Government retires its demand obligations. He suggests certain directions in which he considers it desirable to exercise stricter control over the operations of the banks in order to prevent them from straining their credit unduly, and believes that, with a few other changes, the existing banking system would meet nearly all reasonable requirements for soundness and elasticity. He would, however, allow greater freedom in depositing public moneys with the banks. But if that should be done, the reader will wonder why the author should then desire the continued maintenance of the Independent Treasury. In fact, the instructed reader will find not a few things in the book that will arouse his wonder—a wonder, too, not always mixed with the admiration to which the Greeks thought wonder akin.

King Leopold II.: His Rule in Belgium and the Congo. By John de Courcy MacDonnell. With 40 full-page plates from photographs, genealogical table and map. Cassell & Co. 1905. 8vo. Pp. viii., 391.

The sketch of the political and social history and international relations of Belgium under the present rule, contained in the opening and closing chapters of this book, will be found by some readers interesting and suggestive. The bitter contest between the Liberals and Catholics over the secularization of education, which was the main issue of the first part of Leopold's reign, is briefly described with a strong Catholic bias. A more detailed account is given of the rise of the Socialist party, and the consequent various legislative measures, the development of the coöperative societies, and the introduction of industrial training, to which the growth of the kingdom in wealth and intelligence during the last twenty years is largely due. Leopold himself gave a great impulse to this mutual-aid movement by his request to the Chambers that the two million francs to be expended in celebrating the twenty-fifth anniversary of his accession should be devoted instead to the foundation of a Fund for Injured Workmen. An evidence of the early inculcation of the value of thrift in the Belgian mind is the significant fact that in 1904 the deposits of 369,779 school children in the savings banks were a little over two million dollars (10,042,430 francs).

The main object, however, of Mr. MacDonnell is to tell once more the story of the origin and progress and methods of government of the Congo Free State, and to refute the charge that Leopold has not fulfilled the pledges made under the Berlin Act. In these chapters we find nothing new, but simply a repetition of the statements and arguments of the previous defenders of the present régime. The State is asserted to be "the most successful of the civilizing governments of this age," and its detractors are actuated wholly by motives of envious greed. To our author's charge that a hatred of Belgium is being actively fomented in England, a sufficient answer is to be found in the resolution adopted at a meeting of the Congo Reform Association held in London on June 7, 1905—a resolution offered by Sir Charles Dilke and advocated by the chairman, Sir Harry Johnston—"inviting the Belgian people (upon whom no aspersion was cast) to take up the administration of that State as a national task." The animus of Mr. MacDonnell's criticism of the Protestant missionaries in general for their mental weakness, their cheap sentiment, and the small results of their labors, is to be found in the assertion that they "are, as a rule, fomenting hatred of their rulers amongst the natives." The charge that their motives are either jealousy of the Roman Catholic missionaries or "the desire to see the country in the hands of English-speaking people" needs no refutation. As was to be expected, the laudations of the King for his unselfish interest in the negro and his unexampled generosity in the sacrifice of his private means to carry out his cherished purpose of civilizing Central Africa are numerous and extravagant. The illustrations are portraits and scenes in Belgium and Africa.

Oxford Silver Pennies from A. D. *925 to* A. D. *1272.* By C. L. Stainer. Frowde.

This, the latest volume of the Oxford Historical Society, is a study in numismatics. From its name we are bound to class it, first of all, as belonging to the literature of coinage; but, for the close of the Dark Ages, silver pennies are good historical material, when considered in the light of their geographical distribution, and even during the period which runs from the Conquest to the death of Henry III. they are not without their value. Mr. Stainer writes as one who would make a contribution to English history rather than to the antiquarian literature of Oxford; and that he has succeeded in illustrating a number of important points, no one can doubt who has read his introduction. The local coinage of Oxford is not unique in character, nor does Mr. Stainer claim for it any very remarkable features. Certain numismatists have gone so far as to style the Oxford mint a rare one, but it has not even this claim to distinction. In the great Colchester hoard, 5,096 pennies were from London, 4,122 from Canterbury, 457 from St. Edmundsbury, 247 from Winchester, 153 from York, 100 from Lincoln, and, after a gap of seven towns represented by places like Northampton, Exeter, Carlisle, and Durham, Oxford comes in with twenty-one examples. In the Eccles hoard of over 5,000 coins, the proportion is about the same.

But pennies mean very little in themselves, and need to be placed in line with the national annals by some one who knows history as well as numismatics. Mr. Stainer's study of Oxford money is rendered fruitful by his familiarity with the exchequer system at large, and his quickness to perceive the chief points of contact between local and national coinage. The same conclusions which he reaches concerning the development of the Oxford mint, might very well have been reached by an exhaustive study of pennies from Lincoln, Thetford, Cambridge, Dover or Lewes. The essential thing is that some one should have taken the pains to hunt down, catalogue, describe, and interpret the silver money of any English town of the period from Athelstan to Edward I. The distribution of these Oxford coins shows how widely they circulated, and throws a certain side light upon the extent of trade during the tenth and eleventh centuries:

"They have been scattered far and wide, thrown by the sea on the Isle of Skye, found in Ireland, unearthed in Rome, frequently discovered in Scotland or on the shores of the Baltic. Even at home they have been grubbed up by children, clenched triumphantly in little fists and thrown about as buttons."

Mr. Stainer devotes a good deal of attention to the position of the moneyer and the attitude of the crown towards him, but his most emphatic point relates to the existence of local coinage as affecting the national system. Properly speaking, every local mint was a royal one. "From the times when the archbishops' names disappeared from the obverse of their silver pennies, royal control became complete. There was no such thing as a private mint except in the lawless times of King Stephen." Wherever one finds a town or a magnate striking a local coinage, it only means that for convenience or by way of distinction the crown has granted this special privilege. Mr. Stainer's essay is scholarly and readable and fully illustrated.

Ireland in the New Century. By the Right Hon. Sir Horace Plúnkett. Dutton & Co.

The author of this book is vice-president of the Department of Agriculture and Technical Instruction in Ireland. For many years he devoted himself and his fortune to promoting agricultural coöperation, and to his efforts is due the creation of the Department over which he presides. He was a Unionist member of Parliament for eight years, and one of the implied conditions of the post he holds is that he should have a seat in Parliament. His attempts on two Irish constituencies have, however, failed, and it is unlikely that he would be successful anywhere else. The Unionists object to him because he has allied himself in his coöperative schemes with Nationalists; and the Catholic clergy and the Nationalists, because he has frequently stated that he hopes, by turning the attention of the people to practical schemes of industrial activity, to divert their minds from the chimera of home rule, and counteract the "anti-economic" influence of the Catholic religion. His zeal for the coöperative movement is shown by the fact that his entire official salary, $5,500, has, from the first, been given wholly to the Agricultural Organization Society which he founded and managed before taking the official and paid post he now holds.

If it were not for the personality and official position of the author, his book would not have attracted the attention which it has in Ireland. It is dull, labored in style, pedantic, and egotistical. It might be considered impertinent for an official paid by the public taxes to write a book, the main purpose of which is to explain to the people who pay him their defects of character and temperament. The strongest Irish quality he thinks is "the craving to be understood," and his purpose is to explain the Irish people to themselves, to "concentrate thought on social and economic problems," to expound a practical programme of life and work, to wean the Irish from the "obsession of politics."

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Sir Horace Plunkett writes of himself as the apostle of a new movement, as if no one before him had ever thought seriously on Irish problems, attained a "philosophic insight" into Irish character, or had the moral courage to tell the Irish what their defects of character are. Much space is devoted to enumerating the motes in the eyes of the Catholics, who are "apathetic, thriftless, almost non-industrial, and wanting in moral fibre"—offensive and useless platitudes. If Ireland could have been regenerated by such lectures, she would have been so long ago, for a perennial torrent of such advisory literature issues from the English press in the shape of books, pamphlets, and newspaper articles.

In an epilogue to the last reprint of his book, Sir Horace claims that his offence is the grave one of having criticised his countrymen, and that they cannot bear criticism; that his readers have failed to grasp his meaning, and to appreciate the exact purpose he had in mind when he decided to write this book. It is not criticism (to which the Irish are well used), but the manner and tone of the book which have given offence. Sir Horace holds an important office controlling the annual expenditure of about one million dollars because he is a party politician himself; but his advice to his countrymen is not to be troubling their heads about politics or Irish history. A non-Catholic, much of his book is given to criticism of the Catholic religion, the Catholic clergy, and the Catholic people. His "economic sense" has been offended by their profuse expenditure on churches, convents, and, incidentally, on schools under control of the Church; but he seems unaware of the fact that it was the class to which he belongs that took for themselves or else wrecked churches and educational institutions which once belonged to the Catholics; and for years prevented the Catholics either building churches or establishing schools. Are they never to supply the gaps and restore the ruins effected by Anglo-Protestant intolerance and barbarism?

As an unofficial missionary of coöperation, Sir Horace received the hearty support of the Catholic clergy and many prominent and earnest Nationalists—among others, of John Redmond, chairman of the Irish Parliamentary party. But on the issue of this unfortunate book Redmond wrote:

"I at one time entertained some belief in the good intentions of Sir Horace and his friends, but recent events have undeceived me; and his book, full as it is of undisguised contempt for the Irish race, makes it plain to me that the real object of the movement is to undermine the National party and divert the minds of our people from Home Rule, which is the only thing which can ever lead to a real revival of Irish industries."

This is no misrepresentation of the tenor of the book, for early in his career as a Unionist politician Sir Horace described the movement he was promoting in very similar terms. This ill-advised manifesto, then, has very much diminished the author's influence for good, and has alienated many of his staunchest supporters.

Christianity in Modern Japan. By Ernest W. Clement. Philadelphia: American Baptist Publication Society. 1905.

Professor Clement, author of a Handbook of Modern Japan, here attempts a survey of the moral forces which are now in full energy in Japan. The new man in the Mikado's Empire has an ever-widening horizon of ideas and ideals. As he entered into that full realization of national unity which necessarily came from outside pressure, he raised the cry of "Japan for the Japanese!" His second ideal is "Japan for Asia!" The third, which has been shaped especially since the new treaties went into effect in the summer of 1899, is, "Japan for the world!" The first ambition was merely a national, the second was an Asiatic, the present is an international or cosmopolitan Japan. Very curiously, "one of the most conservative institutions in Japan is the Department of Education, which often fails to keep pace with the general progress. It falls to the discredit of this department of the Government that the reactionary spirit lingers there longer than in most other places." In this judgment of the author, few foreigners familiar with the educational problem in Japan will fail to acquiesce. On the other hand, it is hard to see how it could be otherwise while the Government and nation have been so absorbed in material progress and military energies.

In his twenty-one chapters, which are appropriately illustrated with good half-tone, pictures and reinforced with map, bibliography, index and tables, Professor Clement surveys his subject historically as well as descriptively, telling of preparation, foundation, popularity, reaction, and revival. He treats first of the various phases, Greek, Roman, and Reformed, of Christian work. He then discusses special themes, lines of enterprise, literature, education, and the philanthropic and sociological movements, pointing out also the great contrasts between 1853 and 1903. It would be difficult, we think, to handle the subject in a more liberal-minded manner. The Principal of the Duncan Baptist Academy in Tokio shows that the Roman Catholic Church throughout the East is noted for its splendid charities, and is doing more to care for the helpless, aged, and infirm than all the Protestant bodies combined. Occupying a relatively modest place in the work of publication and of education, she takes nevertheless the first rank in works of charity, spending about $50,000 on her twenty-one orphanages, and looking after the sick in the hospitals without regard to the rank or social condition of the patients. All the work of the Greek Catholic or Russian Church centres in every respect around one man, Nicolai. Coming to Japan in 1861, as Chaplain of the Russian Consulate in Hakodate, he made himself master of the language and literature of Japan, so that his preaching was singularly powerful. In Russia he raised the funds for erecting the white marble Cathedral of the Resurrection in Tokio, which is probably the most imposing structure in Japan. The building operations covered seven years, and the edifice cost nearly $100,000. A man of amazing labors, Nicolai at seventy takes little or no vacation. He has himself trained up most of his priests and pastors, many of whom, educated in Russia, are now engaged largely in ministering to the Muscovite prisoners and teaching illiterate Russians to read and write their own language—for the military prison schools of Japan are conducted on a plan somewhat different from those at Andersonville or Elmira. The manner in which the Greek Church Christians in Japan are taught to be strenuous in patriotism, while the Japanese Government guards from harm the Tokio cathedral night and day, is the best commentary on the words of Premier Katsura: "I sincerely hope no one will be betrayed into the error of supposing that such things as differences in race or religion have anything whatever to do with the present complication."

Professor Clement devotes one chapter to religious liberty in Japan, showing how thoroughly the present Government has put into liberal practice the constitutional provision for freedom of conscience. In a special interview had in 1905 by the author, the prime minister reiterated with emphasis his assurance that the constitutional provision is to be justly enforced. The most serious inroads upon national traditions, customs, and dogmas are made by the work of the Reformed or Protestant churches, which aim at nothing else than reconstructing, on a higher moral plane, the entire life of the people. The proofs that this is being done in language, in art, in social life, in political and social conceptions, are overwhelming. "Liberty," a term practically absent from the vocabulary of the old Chinese world of ideas, is now well domesticated in common speech. In books and newspapers, "quotations from the Bible are often used in the same way as are extracts from Japanese and Chinese classics and Buddhist scriptures." In a long and very valuable appendix, printed in the same type as the body of the work, Professor Clement shows that he clearly understands the similarity between the situation, or the "conflict," as Ulhorn calls it, in the ancient Roman and the modern Eastern world. The true improvement or "conversion" of the Japanese nation must be by evolution rather than by revolution.

While the tables of statistics are not only very full, but perhaps the latest and most complete, it must be remembered that the very best work by aliens for the making of the new Japan was done in those apparently hopeless years between 1859 and 1872, when the supposed fruitlessness of the work was proverbial. In literary proportion and breadth of view and in keenness of insight, this book is a model. It is all the more likely to be permanent in its influence because of its cool, judicial temper.

The Diseases of Society. By Dr. F. G. Lydston. Philadelphia: Lippincott. 1905.

Under this figurative title is discussed the very complicated problem of the causes and treatment of vice and crime. The attempt to cover so many conditions (correlated, it is true) is unsatisfactory. As monographs the parts are incomplete, and the whole is neither sufficiently unified for the ordinary reader, nor clearly cut for the student. Nor is the style attractive. Some common views are set aside and others are maintained in a way that is not persuasive; for while the soundness of a doctrine does not depend upon its popularity, sarcasm and invective rarely are good substitutes for analysis and argument. "In general the town 'conscience' is keener than the city conscience, because opportunities for concealment are less," and temptation is "not so abundant and potent as in great cities.

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Human nature is fundamentally in no wise different in small communities, but the inhibition of fear of detection is greater" (p. 338). This is a roundabout way of saying that one is less apt to do wrong in the presence of those whose good opinion he desires. The author assumes "that normal man is naturally disposed to vice and crime," and that "the higher, or altruistic, social instincts of man are distinctly artificial," and then notes twenty distinct factors which especially induce the social diseases to which we are prone (pp. 90, 91). Conspicuous among these are the elemental passion, inebriety, heredity, and example, to which the unjust dispensation of the law, the lawlessness of capital and labor, and misapplied charity are contributory. It is better to enumerate than to analyze them here.

The trend of criminology is to emphasize physical asymmetry, especially of the skull, as a mark of the degenerate; and the degenerate is liable, if not certain, to develop into the criminal. A chapter, and an interesting chapter, on "Types of Criminals," meaning the physical types, is copiously illustrated. Doubtless aberrant brains are frequently housed in irregular crania, but it would hardly be safe to use the fitting machine of the fashionable hatter as a detective apparatus. The very singular indentations and gibbosities there displayed over a single cranial plane indicate that very few heads are entirely regular and shapely, but the bumps and the hollows need not be the insignia of vice any more than of genius. Moreover, to the tolerably observant eye, many of the faces here pictured suggest neither the homicides nor the other criminals to whom they belong. Some vices brutalize expression; but bias towards breaches of the moral law is not always clearly written on faces not hardened by frequent perpetration. It seems particularly true that those in whom there is a tendency to lapse from what is commonly regarded as the preëminent virtue, give no sign, before habitual indulgence, that may be read through the mask of convention, or indeed may be observed in the yet immaculate youth. How much less may one foresee the future forger, burglar, or murderer?

Dr. Lydston disapproves of capital punishment, which, he insists, is rarely deterrent and is liable to inflict irreparable injustice, and in this country is unequally administered because of the diversity of State laws. He advocates the indeterminate sentence, with a caution as to its application to occasional criminals, and especially to those who commit financial wrongs. He holds up Elmira as typifying the method by which the criminal is to be reformed if at all; and he commends the sterilization of the habitual criminal. Any one who is willing to inflict a life sentence, or to execute a wrongdoer, should look without disfavor on the prevention of procreation by those who are such a prolific source of hereditary physical disease and moral distemper. Or is there an inalienable right to infect society by the constant injection into it of recruits who, in the nature of the case, will almost certainly multiply ancestral vices?

Iowa: The First Free State in the Louisiana Purchase, 1673-1846. By William Salter. Chicago: A. C. McClurg & Co. 1905. Pp. 289.

The History of Negro Servitude in Illinois, and the Slavery Agitation in that State, 1719-1864. By N. Dwight Harris, Ph.D. Chicago: A. C. McClurg & Co. 1904. Pp. x., 276.

Indiana: A Redemption from Slavery. By J. P. Dunn, jr. New and enlarged edition. (Commonwealth Series.) Boston: Houghton, Mifflin & Co. 1905. Pp. xii., 506.

The three books above named have very little in common, save that they deal with a group of Western States territorially related, and centre to some extent in the slavery question. They all reveal the difficulty of telling the history of what is essentially only a geographical expression. While the history of the West is of great importance for a right understanding of our national development, there are some phases of that history which can be satisfactorily dealt with only by ignoring State lines altogether. Antiquarian or statistical studies readily lend themselves to the choice of a definite district; but the history of parties or of movements that were the outgrowth of national conditions cannot be considered to any purpose from the point of view of the particular State.

The difficulty in question has been experienced in an acute form by Mr. Salter, whose interest in Iowa arises from the fact of a lifelong residence in that State. In order to make even a small volume, he has found it necessary to go back to the period of discovery, and a third of the book is devoted to a sketchy account of the history of the Louisiana Purchase before active settlement of the Iowa region began. The beginnings of settlement, Indian wars, changes in the Territorial organization, and the final admission of the Territory, furnish the subjects for the remaining chapters. Mr. Salter has read most of the secondary accounts, and the story is told in a style that is clear, but without distinctive merit of any kind. Neither new knowledge nor original treatment of old information is in evidence. The book can be of little use to scholars, but doubtless is of some value for the general reader.

Mr. Harris's book is a cross between a scientific study and a popular narrative; it is, in fact, a popularization of work done for the degree of doctor of philosophy in the University of Chicago. The first five chapters, together with chapter viii., constitute a rather careful and valuable study of servitude in Illinois. The author has searched the newspapers and the public records, State and local, with great diligence, and the result is a brief, clear account of the status of the colored race, from the first introduction of slavery until the civil war. In a word, the conclusion of Mr. Harris is that the Northwest Ordinance did not put an end to slavery in Illinois. Under the form of indentured service, the "peculiar institution," in all but name, continued to exist, in Territory and State, for over half a century. The rest of the book is devoted to the rise and growth of slavery agitation in the State. Almost necessarily this part is unsatisfactory. The development of that agitation was wholly independent of State lines, and inevitably the narrative degenerates into a mere popular account of national parties during the two decades previous to the civil war. Had the author made a study of servitude in the entire Northwest territory, or had he made a careful statistical study of party votes by counties in Illinois, the result would have been more profitable.

Mr. Dunn's 'Indiana' is a revised and enlarged edition of the original, which appeared some fifteen years ago in the "American Commonwealths" series. Of revision there is very little. The book, so Mr. Dunn assures us, has in the main stood the test of criticism. The few corrections that have been made are indicated in the preface. The "enlargement" consists of an additional chapter of about fifty pages, entitled "The Growth of the Commonwealth," which deals with the history of Indiana since its admission as a State, the original edition having been confined wholly to Indiana as a Territory. Whether this addition was a concession to criticism or not, it hardly improves the work. If there was a certain incongruity, considering the title of the series, in confining the original work to the Territorial period, it was, nevertheless, as it stood, an excellent account of the history of Indiana Territory in its relations to the growth of the nation—a fact which was exactly indicated by the subtitle. In its present form, the work presents the still greater incongruity of a book purporting to cover the whole history of Indiana, of which one-tenth is devoted to the State and nine-tenths to the Territory. On the whole, therefore, the present edition is neither better nor worse than the original, and its value is already so well known to scholars as to need no additional comment.

Œuvres Complètes de Flavius Josèphe, traduites en Français sous la direction de Théodore Reinach. Tome troisième: Antiquités Judaïques, Livres XI.-XV. Traduction par Joseph Chamonard. Paris: Ernest Leroux. 1904.

This volume covers the period from the decree of Cyrus (537 B. C.) to the completion of Herod's temple (19 B. C.). The edition is brought out by the Société des Études Juives, which employs learned historians and antiquaries as well as good literary writers. The translation is excellent; but for the reference to the Greek text and its various readings, in the footnotes, the reader would hardly ever think of his having a translation before him. It is certainly a great improvement over the heavy style of Whiston, even to a man of English speech with only a book knowledge of French.

Théodore Reinach, in the main a Greek antiquary, who has spent many years in Hellas and on the island of Crete, directed the translation; which means that he chose between the many, often wide, divergences of the manuscripts, and occasionally offered a bold emendation. He also wrote most of the footnotes, and in these he criticises less the errors or guesses of the copyists, through whom the text has come down to our day, than the credulity, the slovenliness in the use of material, sometimes also the falsifications and inventions, of Josephus himself. As M. Reinach does not profess to be much of a Talmudic scholar, he allowed others to write most of the notes in which the statements of Josephus are compared with passages in the Talmud.

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Earlier editors and critics have long since rejected many of the finest stories in this part of the 'Antiquities' as lacking all basis of historical truth—such as the wonderful account of the seventy sages rendering the Jewish Laws into Greek for the Library at Alexandria at the Egyptian King's command—a tale which Josephus copies almost literally from the forged letter of Aristeas. No one can read the account of Joseph the taxfarmer with his elder sons and his youngest son, Hyrcanos, without being strongly reminded of the 'Arabian Nights'; the find of a great treasure of silver by a Hasmonean king in the tomb of David reads like a clumsy invention. Mr. Reinach also rejects both the Jewish and the Samaritan stories about Alexander the Great, as Josephus tells them, and holds that the Macedonian king never saw either Jerusalem or Samaria. He denies, or strongly doubts, the genuineness of decrees, proceeding from the Roman Senate or from Greek cities, in which the Jews as a nation are named as allies, or in which the rights of citizenship are conferred on Jews living in Roman or in certain Greek settlements. In fact, Josephus himself confesses that Greek authors of his time dispute the authenticity of such documents. What is much worse, however, Josephus assigns to some such decrees the wrong time and the wrong subject—for instance, a Roman senatus-consultum which is meant for Hyrcanos the First, he refers to Hyrcanos the Second. But Josephus has been treated critically for a long time—for instance, by Scaliger in the sixteenth century, by Selden in the seventeenth (in his 'Successio Sacerdotum), and by others down to Wellhausen late in the nineteenth, and Niese in the twentieth; and many of Reinach's predecessors thought no better than he of Josephus's value as a truthful historian.

It is a genuine pity that even the plainest facts in Jewish history between the decree of Cyrus and the revolt of the Hasmoneans, a period of 369 years, should, save for a few scanty and perhaps untrustworthy notices in Ezra and Nehemiah, be so much of a blank that the Talmudic tradition shortens this period by nearly 200 years. Even the line of the high priests cannot be made out; nay, as to the time when the greatest of these dignitaries, Simon the Just, wore the mitre, the authorities differ by as much as fifty years. The great Pharisaic sages who figure in the Mishnah as the heads of the Sanhedrin, are, barring two names, not mentioned by Josephus; not even Simeon ben Shetah, the kinsman of Queen Salome, who brought his party back into power. Thus the two sources of Hasmonean history, Josephus and the Mishnah, are rather in conflict than in harmony. And there is hardly any chance that anything like the Egyptian papyri or Babylonian clay tablets will ever be dug up to throw the light of contemporary writings on this or any other period of Jewish history.

With all his defects, Josephus is worth reading. Let us hope that this eminently readable French version will inspire some British or American society to bring out a comparable version in English.

BOOKS OF THE WEEK.

At the Sign of the Fox. Macmillan Co. $1.50.
Bagley, William Chandler. The Educative Process. *Macmillan Co.* $1.25.
Bain, F. W. A Digest of the Moon. Putnams. $1.50.
Balmforth, Ramsden. The New Testament in the Light of Higher Criticism. Dutton. $1.25 net.
Banks, Enoch Marvin. The Economics of Land Tenure in Georgia. Columbia University Press.
Benson, Arthur Christopher. Peace, and Other Poems. John Lane. $1.50.
Benson, E. F. The Image in the Sand. Philadelphia: Lippincott. $1.50.
British School at Athens, Annual No. X. London: Macmillan & Co.
Browning, Oscar. Napoleon, The First Phase. John Lane.
Chapman's Bussy d'Ambois and The Revenge. The Belles-Lettres Series. Boston: D. C. Heath & Co.
Clifford, Ethel. Love's Journey. John Lane.
Dealey, James Quayle, and Lester F. Ward. A Text-Book of Sociology. Macmillan Co. $1.30.
Dehérain, Henri. L'Expansion des Boers. Paris: Hachette & Cie.
Deutsch, Leo. Sixteen Years in Siberia. Translated by Helen Chisholm. Dutton. $2 net.
Dowson, Ernest. Poems. John Lane. $1.50.
Dunmore's War, 1774. Edited by Reuben G. Thwaites and Louise P. Kellogg. Madison (Wis.) Historical Society.
Glasfurd, A. I. R. Rifle and Romance in the Indian Jungle. John Lane.
Goddard, Pliny Earle. The Morphology of the Hupa Language. *Berkeley: University Press.*
Gonne, C. M. Hints on Horses. Dutton. $2 net.
Gordon, Julien. Poems. London: Sidney Appleton.
Hancock, H. Irving, and Higashi, K. The Complete Kano Jiu-Jitsu. Putnams. $4.50 net.
Harris, Charles. Pro Fide. Dutton. $3 net.
Hazlitt, W. Carew. Man Considered in Relation to God and a Church. London: Reeves & Turner.
Heller, Otto. Studies in German Literature. Boston: Ginn & Co.
Hewlett, Maurice. The Fool Errant. Macmillan Co. $1.50.
History of All Nations. Vol IX., by Hans Prutz. Philadelphia: Lea Brothers Co.
Home, Gordon. The Evolution of an English Town. Dutton. $3.50 net.
Holmes, Edmond. What is Philosophy? John Lane.
Hume, Martin. Spanish Influence on English Literature. Philadelphia: Lippincott.
Hutchinson, Horace G. Two Moods of Man. Putnams. $1.50.
Journals of the House of Burgesses of Virginia, 1773-1776. Edited by John P. Kennedy. Richmond, Va.
Kenny's Hotel Directory. 50 cents.
Kramer, Stella. The English Craft Gilds and the Government. Columbia University Press.
Lane, M. A. L. and M. All the Year Round. Part IV.: Summer. Boston: Ginn & Co. 35 cents.
Levasseur, E. Elements of Political Economy. Translated by Theodore Marburg. Macmillan Co. $1.75 net.
Livingston, Luther S. Auction Prices of Books. Vol. II. Dodd, Mead & Co.
London, Jack. War of the Classes. Macmillan Co. 25 cents.
MacMurray, Charles A. Special Method in Language. Macmillan Co. 70 cents.
Marsland, Frank. Occupation in Life. Chas. E. Fitchett.
Morley, Margaret Warner. Butterflies and Bees. Vol. II. Boston: Ginn & Co. 70 cents.
Mottoes and Badges. Translated by W. S. W. *Anson. Dutton. 50 cents.*
Murray, Grace Peckham. The Fountain of Youth. F. A. Stokes Co. $1.60 net.
Mussey, Henry Raymond. Combination in the Mining Industry. Columbia University Press.
My Garden in the City of Gardens. John Lane.
Nansen, Fridtjof. Norway and the Union with Sweden. Macmillan Co.
Naylor, E. W. An Elizabethan Virginal Book. Dutton. $2 net.
Overton, Gwendolen. The Heritage of Unrest. *Macmillan Co.*
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Robertson, Louis Alexander. From Crypt to Choir. San Francisco: A. M. Robertson. $1 net.
Romance and Tragedy of a Widely Known Business Man of New York. The Neale Publishing Co. $1.50.
Saint Catherine of Siena. Translated by Vida D. Scudder. Dutton. $2.50 net.
Schoenbach, Anton E. Ueber Lesen und Bildung. *Graz: Leuschner & Lubensky.*
Sebring, Arad Joy. Girdle of Gladness. Boston: Richard G. Badger. $1.
Shakespeare's Merchant of Venice. Retold by Alice S. Hoffman. Dutton. 60 cents net.
Smith, F. Berkeley. Parisians Out of Doors. Funk & Wagnalls Co. $1.50 net.
Sonneck, O. G. Francis Hopkinson and James Lyon. Printed for the Author.
Tadhkiratu 'l-Awliyá. Edited by Reynold A. Nicholson. London: Luzac & Co. 18s. net.
Thwaites, Reuben G. France in America. Vol. 7. Harpers. $2 net.
Tschudi, Clara. Maria Sophia. Translated by Ethel H. Hearn. Dutton. $2.50 net.

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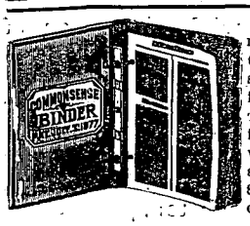

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